



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

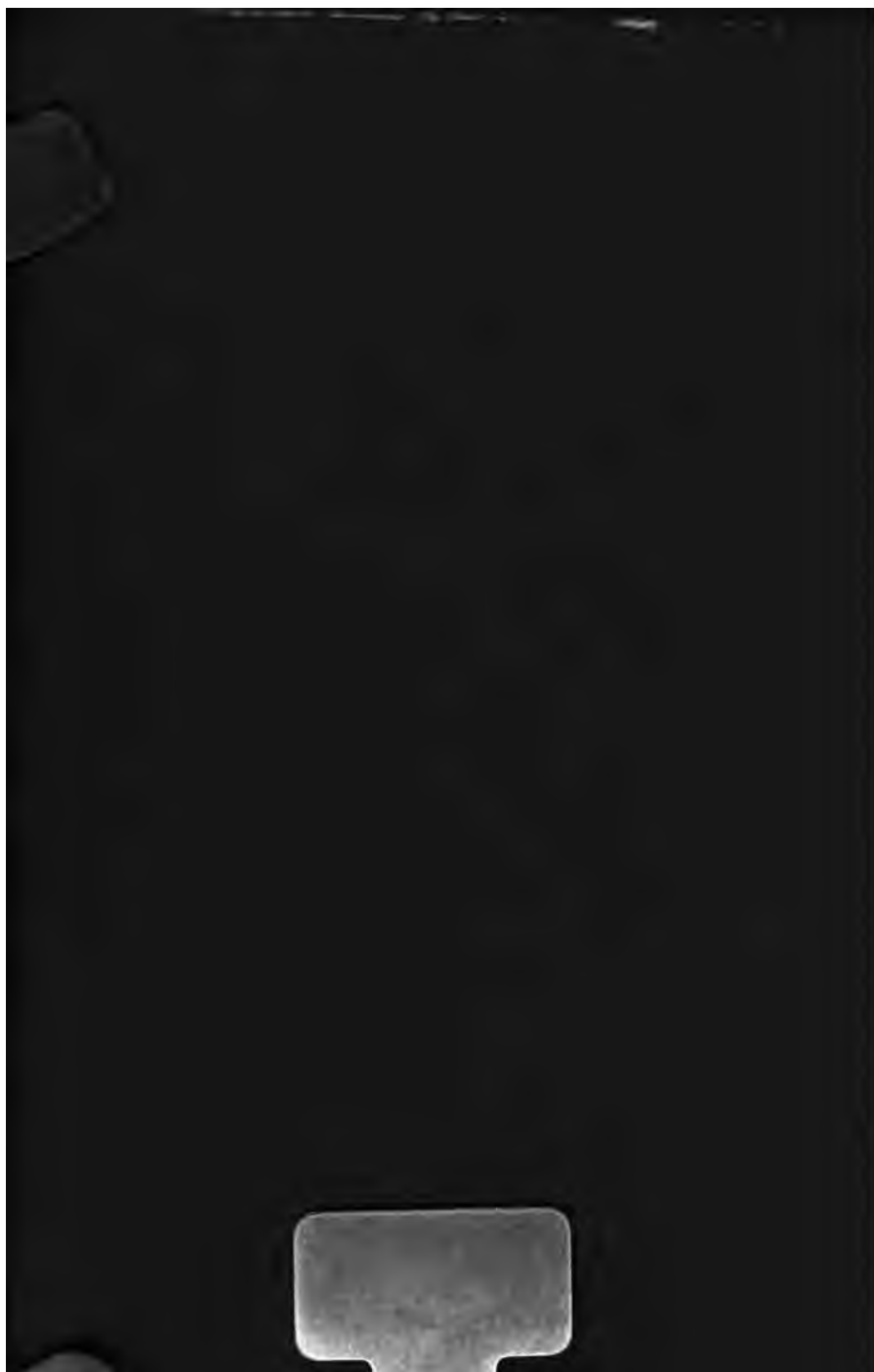
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>







THE LEADING IDEAS

OF

THE GOSPELS.



THE LEADING IDEAS
OF
THE GOSPELS.

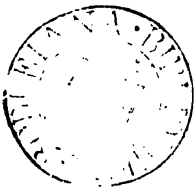
FIVE SERMONS

PREACHED
BEFORE THE UNIVERSITY OF OXFORD

IN
1870 - 1871.

BY
WILLIAM ALEXANDER, D. D.

Brasenose College;
Lord Bishop of Derry and Raphoe;
Select Preacher.



London
MACMILLAN AND CO.

1872.

100. y. 3.40.

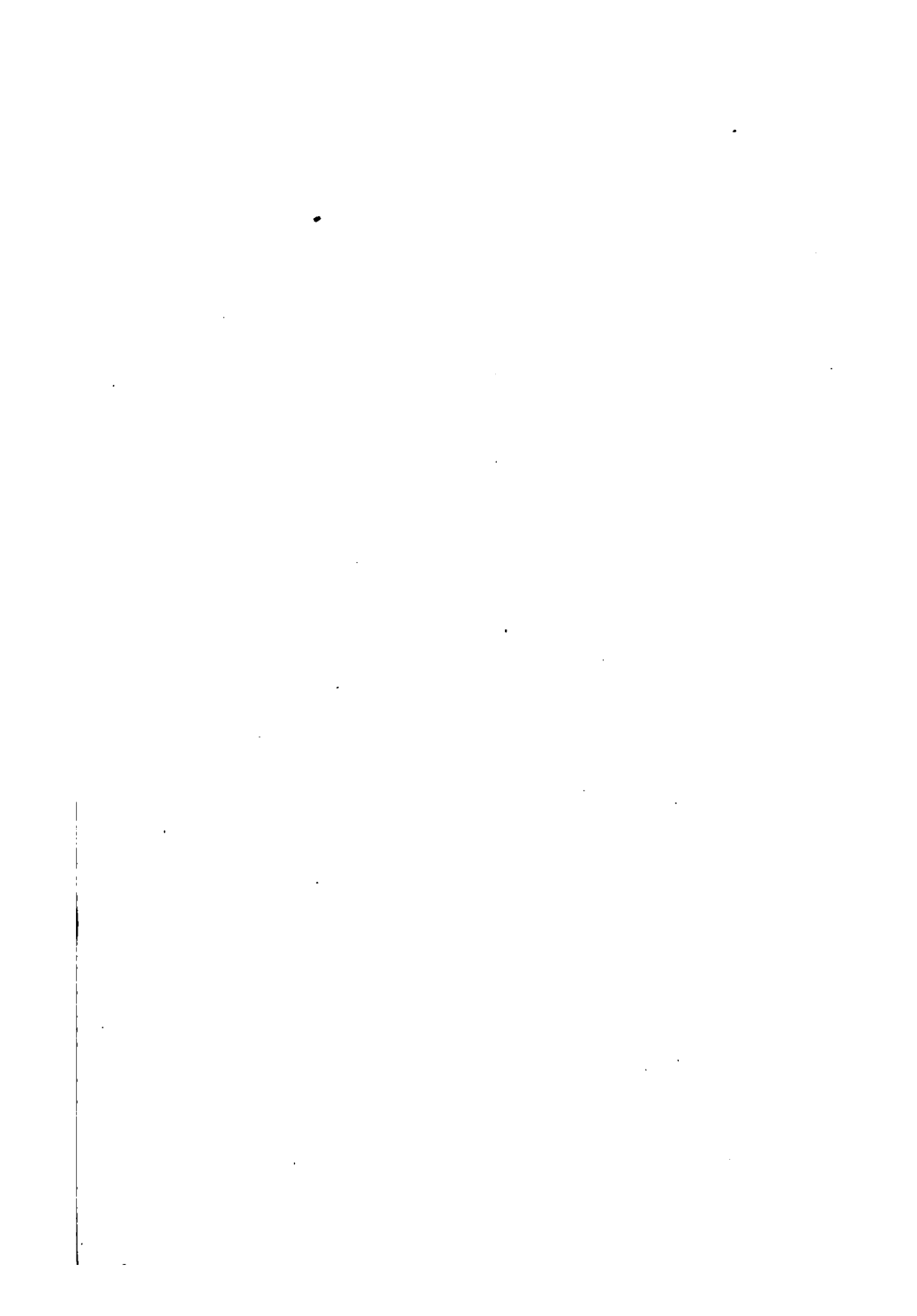


TO THE
REV. FRANCIS KNYVETT LEIGHTON, D.D.

WARDEN OF ALL SOULS,
LATE VICE-CHANCELLOR OF OXFORD,

BY WHOSE APPOINTMENT
THEY WERE PREACHED,
THESE SERMONS ARE DEDICATED
WITH SINCERE RESPECT AND
ESTEEM BY
WILLIAM DERRY AND RAPHOE.

PALACE, DERRY,
January 17, 1872.



CONTENTS.

SERMON I.

ST. MATTHEW.

ST. MATT. i. 1.

PAGE

*The Book of the generation of Jesus Christ, the Son of
David, the Son of Abraham 1*

SERMON II.

ST. MARK.

ST. MARK i. 1.

*The beginning of the Gospel of Jesus Christ, the Son of
God 36*

SERMON III.

ST. LUKE.

ST. LUKE i. 3.

*It seemed good to me also, having had perfect under-
standing of all things from the very first, to write
unto thee in order, most excellent Theophilus 79*

SERMON IV.

ST. JOHN.

ST. JOHN i. 1, 14.

PAGE

The Word was God. And the Word was made flesh . 115

SERMON V.

ST. JOHN.

ST. JOHN i. 1, 14.

The Word was God. And the Word was made flesh . 152

S E R M O N I.

ST. MATTHEW.

ST. MATTHEW i. 1.

*The Book of the generation of Jesus Christ, the Son of David,
the Son of Abraham.*

To consider the Four Gospels as regular biographies of our Lord is an error which has logically led to serious consequences. The Gospel is, in the strictest sense, one *εὐαγγέλιον τετρα-μορφον*. But the four Evangelists represent that great Life, as four painters might represent a vast range of mountains from four different points of view. Each, having his materials fully before him, arranges and moulds them according to certain leading thoughts, certain fundamental conceptions.

On this Sunday, and next Sunday, and on a few subsequent occasions, I hope to bring before

you the fundamental conceptions, the leading ideas of the Four Gospels. Abundant materials for the execution of such a task are of course to be found in the ample stores of theological criticism, ancient and modern. Those whose duty it has been to bring the results of these enormous materials before an audience like the present have generally proposed to themselves a more difficult aim than that which I contemplate. I simply take the books as they are, and ask by what presiding purpose each of them is directed.

I. The Gospel of St. Matthew is pervaded by two leading thoughts, and follows two fundamental conceptions.

1. It is the Gospel of the Discourses. St. Matthew indeed is, in a good sense, *σωματικός* as opposed to *πνευματικός*. He does not record such discourses as that concerning the Bread of Life, nor such words as those which were breathed forth among the inner circle in the Guest-chamber. Still, as Renan says, ‘a glory which

is at once gentle and terrible, a divine power underlines the words of Jesus in St. Matthew.' Many chapters are filled with the record of His teaching.—I need only indicate the Sermon on the Mount ; the instruction to the Apostles upon their first Mission¹; the cluster of the Parables of the Kingdom²; the eightfold woe in the twenty-first Chapter; the eschatological predictions and Parables in the twenty-fourth and twenty-fifth Chapters.

A brief answer may suffice to certain questions which have been asked, apparently for the purpose of disturbing simple Christians in the quiet enjoyment of their Master's words. How do you know that it is, indeed, the very echo of His voice which comes to you across the gulf of time? Was there a reporter in the Apostolic company, who could write short-hand, and take sufficient notes? Are not these Discourses like the speeches in Thucydides or Livy? As Christians, we are satisfied with that sentence, 'The Comforter, which is the Holy Ghost, shall teach

¹ St. Matthew x.

² Ibid. xiii.

you all things'—that is, all things not of the first Creation, which is the object of science, but of the second, which is the object of Revelation:—'and bring all things to your remembrance, whatsoever I have said unto you.' There is no tablet like a loving memory, no Remembrancer like God the Holy Ghost.

2. I pass on to the second great leading idea of St. Matthew's Gospel.

We will not enquire whether the ancient tradition, that this Gospel was originally written in Hebrew (affirmed by Papias, Irenæus, Clement of Alexandria, Tertullian and others, but since the time of Erasmus warmly contested), is true or false. But at all events, with its contents before us, we need not hesitate to say that it bears the same relation to the other Gospels which the Epistle to the Hebrews bears to the other Epistles. It is the Gospel of Types in history, in law, in worship, accomplishing themselves, unrecognised by those to whom they specially pertained. It is the Gospel of Prophecy, accumulating and interweaving its marvellous

coincidences (sometimes in dark sayings like those of the thirty pieces of silver, and of the going before the disciples into Galilee¹) round the Birth and Life, the Death and Resurrection, of Jesus. It is the Gospel of the Christ, crowning the aspirations of saints and seers, but not the carnal expectations of the Jews. It is the Gospel of true Judaism, as opposed to the corrupt Judaism of Priests and Scribes, of Pharisees and Sadducees.

This is written on its forefront. 'The Book of the Generation²,' not 'the History of the Childhood,' but the 'Liber de Originibus Jesu'—Jesus the Messiah; the Child of Abraham, in Whom all families are to be blessed; the Royal Heir of David's throne, yet rejected by the Jews.

(*a*) In the few opening chapters Prophecy marks Him for its own. 'That it might be fulfilled' is the often recurring formula. He is the Virgin's Son promised to Israel. His Name Jesus, God

¹ St. Matthew xxvii. 9, Zechariah xi. 12, 13; St. Matthew xxvi. 31, 32, Zechariah xiii. 7.

² βίβλος γενέσεως, St. Matthew i. 1.

the Saviour, is practically the equivalent of Emmanuel. From the mines and forests of the dim mysterious East, gold and incense are brought to the Babe born in Bethlehem. Like the collective Israel, the Personal Israel, God's Servant, is called out of Egypt, to accomplish the redemption which the historical Israel had failed to effect¹. Round the awful cradle of the newborn King the sobs of Rachel rise, in a grief whose anguish echoes Jeremiah's strain of sorrow. He grows up in Nazareth, that the prediction of all the prophets² might be fulfilled, who said, 'He shall be an enigma, despised of men, yet adored by those who despise Him; for he who calls Jesus Nazarene shall against his will call Him, "My Saviour, My Protector".'³' The voice of the Forerunner, announced by Isaiah and Malachi, prepares His way. He dwells in Capernaum, that the light seen by Isaiah, a richer dawn than ever flushed the Syrian sky, may shine down upon the people that sit in darkness and the

¹ St. Matthew ii. 15, Hosea xi. 1. ² διὰ τῶν προφητῶν, St. Matthew ii. 23. ³ See Appendix, Note 1.

shadow of death ¹. Yet all the sign which Israel gives is this,—that when the Wise Men come from the East to Jerusalem, they are near being murdered by the false king of the Jews. And the Chief Priests and Scribes of the people never visit the place to which, with prophecy in their hands, they had guided others.

The same view pervades every portion of the book. In the Sermon on the Mount, One speaks to us Who is a new and a greater Moses—Who has come by the one great stroke of His life and death to fill up ² the faint sketch of the Law—to give a new law to men endowed with a new spirit.

Again, in the eighth and ninth Chapters we have that ascending series of miracles, beginning with the victory over disease close at hand or far off, passing on through the calmed waters and the dispossessed demoniacs, until it finds its culminating point in forgiven sin and vanquished death. What is the first special miracle recorded

¹ St. Matthew iii. 12 sqq.; Isaiah ix. 1, 2.

² πληρῶσαι, v. 17. See Appendix, Note 2.

by St. Matthew?—The healing of the leper. Why does it stand first? Morally and spiritually, no doubt, it follows the Sermon on the Mount, to tell how the eternal leprosy that cleaves to our race can alone be healed. Not merely by words. Not by systems of morality whether they call themselves dependent, independent, or of the Will of God. Not by speaking royally, like a distant king from a cloud of purple and gold; nor roughly, like the policeman who bids misery clear the way; nor patronisingly, like the hard kind of good people, who have never been tempted in some directions themselves, and drop down loving texts into the sinner's sore, with such acidulated accents of severe virtue, that the wound smarts and throbs; nor sentimentally, like popular preachers and the 'feeble folk' who write stories for little children which harden the hearts they are intended to touch. But by coming down from the mountain, and entering into fellowship with the leper; by putting out the hand, and touching the poor defiled thing, and then, in Christ's spirit, saying to it, 'Be thou clean.' But it is also significant

that the very miracle stands in the front of St. Matthew's Gospel, which would above all others impress a reader who knew the ritual law with the conviction that the Healer of leprosy was the Christ, the Son of Abraham and David.

Time goes on with its great deeds and gentle words. The Satanic hatred of the Pharisees conspires for His destruction:—'The Pharisees went out and held a council against Him how they might destroy Him ¹.' Then follows the victory of Divine gentleness. They sought to destroy: He withdrew Himself and healed ². If His loving eye sees one sound and living fibre in the reed, He will fill the earth with His spring, and send through the reed the sap of His grace, and save it by that fibre. If He perceives one spark in the smoking wick, He will cover it with the hollow of His hand, and breathe upon it, and waken it into a light for the feast or for the altar ³. But the Pharisees blaspheme. 'This fellow doth not cast out devils but by Beelzebub,

¹ St. Matthew xii. 14.

² Ibid. 15.

³ Ibid. 20, cf. Isaiah xlii. 3.

the prince of the devils¹. And judgment is pronounced,—‘so it shall be also unto this wicked generation².’

Much more might be noticed in this connection. A little must suffice. Miracle upon miracle is wrought; yet Judaism calls for ‘a sign from heaven.’ There is one brief Hosanna, one fitful revival. Alas! the fig-tree (God’s own type of Israel in Hosea³) is its image. The deceptive tree deluded the hungry by the wayside. Disciples might seek for spiritual good from a system rich in leaves, but without fruits; and so be prepared for a judgment that should blast and wither the Theocratic people from the very root. The words immediately following⁴ are not hyperbole. They are prophecy. ‘This mountain’ is the temple-hill, the representative of Judaism; and the ‘sea’ into which it is to be cast and lost is the sea of nations⁵. In the twenty-second and twenty-third Chapters the great Questioner baffles

¹ St. Matthew xii. 24.

² Ibid. 45.

³ Hosea ix. 10.

⁴ St. Matthew xxi. 21.

⁵ See Lange upon the passage.

the Sadducees and Scribes, and reduces the Pharisees to silence ; and then pours out burning words, scathing their hypocrisy and proselytism and Jesuitical distinctions. ‘Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.’ The worm of death gnaws at the foundation of Judaism. It breeds stench and pestilence. And then the true Israel went out and departed from the temple, His retreating footsteps forming the prelude to the voice which was heard afterwards,—*μεταβαίνωμεν ἐν τρεῖθεν*,—and God’s Presence went with Him¹.

The same view pervades the closing Chapters.

The drama deepens to its end. He has appeared first as Law-giver ; secondly, as Wonder-worker ; thirdly, as Teacher. He must be more than these.—More than Law-giver. Law wakens the moral sense to obligations, towering one beyond the other into an infinite distance. Law tells the listening ear of the cruel dissonance

¹ St. Matthew xxiv. 1.

between the discord of that which a man is, and the perfect music of that which he ought to be. Man needs something by which he may be lifted to the distant summit; by which the sense of discord may be mitigated.—More than Wonder-worker. The miracle comes to tell us that what we call nature is not so natural after all; that man is from time to time reached by a higher law, which touches him with its light but seldom in the centuries; that He who works it has knowledge of a great chapter, whereof that which we call law is but a poor sub-section. Man wants something more than to know God's wisdom and power.—More than Teacher. The moral precept without requires a moral power within. The Parable shows us Nature with lights of God's Kingdom upon it, falling through a door which we cannot enter. Therefore, He must be more. He must be the High Priest, entering into the lowest depths; kneeling in Gethsemane, with a burden laid upon Him; hanging upon the Cross, Priest and Victim, with the pierced hands and feet, and the wounded side, and the awful cirlet of the crown

of thorns, and the pale and dying lips. He must then, to make this effectual, be the King reigning in glory, and sending out heralds to gather in His people, not from one race alone, but from all lands, into a Catholic Church.

We find the same conception moulding the Evangelist's materials at the close as at the beginning — accomplished Prophecy and Jewish blindness. 'The High Priest rent his clothes¹.' 'The rent garment,' says Bishop Taylor, 'signifying that the priesthood should be rent away from him and from his nation. His personated and theatric horror became the type of his punishment.' The dream of Pilate's wife and the washing of Pilate's hands are a silent but terrible reproach to the Jewish rulers².

This is brought out more clearly by the shapes which stand in contrast with the Chief Priests, and Scribes, and Elders, as He hangs upon the Cross. The Roman Centurion might have seen men dying on the battle-field, but never a death like that, when Jesus 'cried again with a loud

¹ St. Matthew xxvi. 65.

² Ibid. xxvii. 19, 24.

voice and yielded up the ghost¹. The women look on with pity, 'beholding afar off.' The rich man begged the Body of Jesus. But the chiefs of fallen Judaism conspire with the heathen. 'They came together unto Pilate².' More than that, 'they gave large money unto the soldiers, saying, Say ye His disciples came by night and stole Him away, while we slept³.' And then,—remembering doubtless how well they had succeeded with an Apostle,—in the spirit of the English Minister who said, 'every man has his price,'—and truly enough of most men whom he was likely to know,—'If this comes to the governor's ears, we will persuade him and secure you⁴.'

Is there not prophecy there to those who will look below the surface? From that time baseness, baseness about money, has entered into the Jewish nation, and formed a leprous scurf upon it, thinned its noblest blood, and ulcerated

¹ St. Matthew xxvii. 50.

² Ibid. 62.

³ Ibid. xxviii. 12, 13.

⁴ Ibid. 14.

the hearts of the children of those who were once *homines desideriorum*. A people must act by its representatives. They may try to evade their responsibility; but, as we have seen in the last awful weeks¹, God and men will not suffer such evasion. It is full of peril to tamper with sacred things. A great nation awakens from the sleep of centuries with a stimulated conscience, and takes away, even from the altar of God, the offerings which were gathered by means which it has discovered to be unjust. With loud expressions of sorrow and pain it performs an act of national justice, which is in some sense an act of national penance. But, whatever pain may have been inflicted upon the keen susceptibility of its feelings, it has gained in the coarse material of pecuniary profit. Perhaps posterity may be ashamed to think that such undeniable advantage accompanied such ostentatious magnanimity. But, however this may be, this baseness of the Jews has become proverbial. In spite of the splendid exceptions which will occur to every

¹ Preached during the Franco-German War.

one of us, popular feeling recognises a truth in Shylock and Fagin. The base deed of fallen Judaism round the Holy Sepulchre is avenged in the wretched caricatures of the children of Abraham, who haggle with the drunken and the hungry over second-hand clothes, and sell mosaics and jewellery, the very words being a witness against them.

But enough of them. Money is not Almighty. Stones cannot keep down the Holy One, nor hierarchs suppress the living and the true. The Passion Week is ended. The Easter Sunday has come and gone. The Son of Abraham and David enters into His kingdom and passes into Galilee¹. The spell of the mountains seems to have been on St. Matthew, and he loved to contemplate the Son of God in those solemn sanctuaries. You will remember the Mountain of the Temptation, of the Beatitudes, of the Prayer during the Storm, of the Transfiguration, and finally of the Resurrection festival. 'Then the eleven disciples went away

¹ St. Matthew xxviii. 16.

into Galilee, into a mountain, where Jesus had appointed them.' Judaism has done its worst to the bitter end. High Priests and Scribes, the heads of the ecclesiastical power, and men of the dominant theological schools; Pharisees and Sadducees, the precursors of religious parties that have lost their life, and become carrion things round which the eagles are gathering; the shadows that project themselves into the future, and become to us like familiar shapes, the Sceptic, the Jesuit, the Predestinarian, the Pharisee who is not a Protestant, and the Pharisee who is; they have killed the Holy One of God. They have wrangled and cheated, they have bribed and lied over the empty grave; but the Risen Lord is on the hills of Galilee. He is freer than the mountain air. 'All power is given unto Him in heaven and earth¹;' He sends His heralds, unconfined by the narrow limits of one land, to disciple all nations by baptizing them, and promises to be with them all days, the darkest not less than the brightest, to the end of the world¹.

¹ St. Matthew xxviii. 18, 20.

Thus does St. Matthew fill up this great conception of Prophecy accomplished in the Son of Abraham and David: of Him Who is the true Israel, in Whose work and Person true Judaism is concentrated, over against the false Judaism of a fallen priesthood and an apostate people.

II. We may now apply this view of St. Matthew's Gospel, first to the question of the origin of the Gospels, secondly in a practical way.

1. It may be looked upon as an ascertained result of criticism, that the Gospels were all written within the First Century; none earlier than about A.D. 60, none later than about A.D. 80. This historical fact will seem strange to certain modern notions. Consider for a moment how the matter really stands. Let us put ourselves in imagination back to Pentecost. In those her bridal days, the young Church was filled, not with new wine, but with a holy and heavenly enthusiasm. The light of the everlasting morning had not yet ceased to flood her spires and battlements. Her tabernacle was yet on the holy hills, and

the cry rose to her lips, 'Lord! it is good for us to be here.' With loins girded and lamps burning, she waited for her Lord's coming, and strained her eyes towards the Eternal Dawn. She was the 'Pilgrim of Eternity;' and the song which she rolled out strong and grand against the winter sky was, 'Arise we, and depart: for this is not our rest.' It may be that she had not special days of commemoration, Christmas or Good-Friday, Easter or Ascension. But she lived upon her Lord's Birth and Death, upon His Resurrection and Ascension. She needed no book of His *λόγια*, of His discourses, or His works. There were those with her who had seen Him on the Mountain of Transfiguration; who had heard Him say, 'Peace be unto you,' on the great Easter Sunday; and had felt joy deepening within them, as they looked upon the Atoning Wounds.

At first, then, there was not, and there needed not to be, any official memorial of the Lord. The sermons of the Apostles were in many cases summaries of our Lord's Life. Thus the

whole tenor of His ministry is compressed by St. Peter into two words¹. In portions of the Apostolic Epistles, particular incidents are mentioned or assumed. For instance, the institution of the Eucharist in the First Epistle to the Corinthians, and the Transfiguration in the Second Epistle of St. Peter. St. Paul speaks of the Birth and Circumcision of Jesus, and of His Life of poverty². Other incidents of less primary importance are also alluded to in a way which implies an acquaintance with them. The writer of the Epistle to the Hebrews assumes it as 'evident,' known to all³, that 'our Lord has arisen out of Judah.' When the same writer says, 'Jesus suffered without the gate, let us go forth, therefore, unto Him without the camp, bearing His reproach'⁴; we have a reminiscence of the Saviour led out to be crucified, and of the Cyrenian bearing His cross. The 'Abba, Father' of Romans and Galatians is an echo, 'the strong crying

¹ *διήλθεν ἐνεργειῶν*, Acts x. 38.

² Gal. iv. 4-6; 2 Cor. viii. 9. ³ *πρόδηλον*, Hebrews vii. 14.

⁴ Hebrews xiii. 13.

and tears' of Jesus in Hebrews is a scene, from Gethsemane¹. When St. Paul desires that women 'may attend upon the Lord without distraction²,' had he not before the eye of his mind the tender picture of the two sisters, whereof one sat at Jesus' feet, while the other was 'cumbered³' about much serving? In the Epistle to the Galatians the baptismal 'robing with Christ' is borrowed from the Parable of the Prodigal; it is a hint of 'Bring forth the best robe, and put it on him⁴.' In the Epistle to Timothy, the Apostle urges the payment of certain Presbyters on the authority of Christ's saying, 'The labourer is worthy of his hire,' and that in a way which presupposes his knowledge of the whole discourse addressed to the Seventy⁵.

¹ Rom. viii. 15; Gal. iv. 6; Heb. v. 7. The twelfth Chapter of the Revelation manifestly borrows its colouring from the Birth of Jesus, and Herod's 'seeking the young Child's life.' Apoc. xii. 1-4, 5.

² ἀπερισπάσως, 1 Cor. vii. 35.

³ περιεσπᾶτο, St. Luke x. 40.

⁴ Χριστὸν ἐνεδύσασθε, Galatians iii. 27, cf. St. Luke xv. 22.

⁵ 1 Tim. v. 18, cf. St. Luke x. 7.

When St. John utters that admonition, ‘He that saith he abideth in Him ought also so to walk as He made His one great life-walk¹,’ whether or not we suppose that his Epistle was a circular letter accompanying the Gospel, he must have had a distinct image before his own soul, which he took it for granted was no less present to theirs. As time went on, the words of Jesus were brought to the Church’s mind according to His promise. The successive needs of the Church touched and quickened the springs of memory, and events brought out the latent treasures which she possessed. ‘In verbis Christi semina erant totius cursus Evangelii.’ Thus, when the Holy Ghost began to fall on certain, St. Peter exclaims, ‘Then remembered I the word of the Lord, how that He said, “John indeed baptized with water, but ye shall be baptized with the Holy Ghost².”’ When St. Paul would enforce the important practical principle that the Church is not the diaphanous creature which extreme

¹ καθὼς ἐκεῖνος περιπατήσῃ, 1 St. John ii. 6.

² Acts xi. 16.

Voluntaryism would make her, he remembers Christ's words, 'The labourer is worthy of his hire.' If he would remove morbid scruples from the sensitive conscience of the man who went to the entertainment of one who was external to the Church, he reminds the Corinthians how Jesus had spoken to the Seventy upon their mission, 'Eat such things as are set before you¹.' When the same Apostle deals with the question of the inviolability of the marriage bond, he falls back upon the remembered command of the Lord, 'I command, yet not I, but the Lord: Let not the wife depart from her husband'—the substance of His answer to the question of the Pharisees, 'Is it lawful for a man to put away his wife?' It seems to be as certain as anything of the kind can be that an unwritten traditional Life of Jesus, graven upon the living heart of the Church, preceded the written Life. In this, startling as it seems at first hearing to some, there is no derogation from the honour of the

¹ 1 Cor. x. 27, cf. St. Luke x. 8.

² 1 Cor. vii. 10, cf. St. Matt. xix. 3, 9.

written word. No ark of the New Covenant overlaid round about with gold kept in its side the book of the New Law. There was not, as in Bacon's fine romance of Atlantis, the pillar and cross of light, breaking up and casting itself into a firmament of many stars, and the branch of palm covering the ark of cedar which floated upon the calm mysterious sea, with the volume of the Gospels shrouded in its depths. Yet the Holy Spirit guided the memories, and freely used the intelligences of Apostles and their disciples, that His Church might know the certainty of those things wherein she had been instructed; and that across the gulf of ages, and the mists of History, down to the end of time, the eyes of Christians might see the authentic lineaments of the King in His beauty.

As to the Gospel with which we are now more directly concerned, and which the Church has always attributed to St. Matthew, a denial of its authorship has been based upon the tone of the Evangelist in describing the call of St. Matthew in the ninth Chapter. 'It is im-

possible,' writes Schenkel, 'to conceive a colder or more impersonal narrative. It is much easier to suppose the statement in St. Luke to be his, with such a vivid touch as this, "Levi made Him a great feast in his own house¹."'" The answer to such an objection is to be found in the instinctive sentiment, which made those who had stood in the presence of the All Holy One almost annihilate themselves before Him. There is a spirit which loves placard and advertisement, which multiplies tracts of which the heroes are puny or questionable saints, who write interminable experiences with eyes alternately turned to heaven, and peering to see who is listening behind the half-opened door. It was not so with Christ's Apostles. Their motto was, 'He must increase, I must decrease.' It has been beautifully conjectured that St. Matthew leaves the Parable of the Publican to be recorded by St. Luke, because *he* is the Publican from whom it was drawn. The very fact that the narrative of St. Matthew is so sober and imper-

¹ St. Luke v. 29.

sonal tells for, rather than against, its composition by the Publican who became an Apostle.

It will be observed that our analysis, so far as it is correct, establishes the unity of the authorship of this Gospel. This has been impugned by a host of modern writers. The comparatively timid Rationalism of the beginning of the Century hinted that the first two Chapters came from another hand. Ewald, twenty years ago, printed this Gospel in five different types, that the reader might have before his eyes the fragments of which it is composed. Hingelfeld assigns it to two authors,—one earlier, one later; one forcing Christianity into a Jewish mould, the other handling it in the broader spirit of St. Paul. Köstlein asserts that it was put together from three pieces, the Syro-Chaldaic original of St. Matthew, the primitive Mark, and Galilean tradition. Schenkel very similarly analyses it into a composite of a document called the ‘Primitive Mark;’ of a second document supposed to be spoken of by Papias as τὰ λόγια; and, added to this, of a certain amount of oral tradition.

I believe that such theories are refuted to a candid mind, even by those subordinate traits which are to a composition what the play and trick of features are to the living face, giving it individuality and character. The transitions in St. Matthew's narrative have been called by M. Réville 'simple, almost infantine.' Be it so. But the *τότε*, repeated more than fifty times, shows that one hand, however untutored, was at work. 'I believe,' says M. Réville again, 'that no writer ever felt happier in his work.' Certainly, the writer has throughout a simple, happy admiration for the things which he relates, and many of which he had seen. It is the same man throughout who gazes with a rapture that never tires. 'Lo!' and 'Behold!' rushes to his lips more than thirty times in this short book. The star of the Epiphany is in the East: Do you not see it? 'Lo! the star.' The Lord is on the holy mount; the cloud of glory descends upon the hill. 'Behold! there appeared unto them Moses and Elias. Behold! a bright cloud overshadowed them. Behold! a voice out of the

cloud.' It is Easter Morning. The women go to tell the disciples¹, 'Behold! Jesus met them.' The Evangelist has been accused by others of being a sort of diffuse and garrulous Herodotus among the Four, passionately fond of legend and miracle. The wonders of the Infancy, the walking of Peter on the sea, the stater in the fish's mouth, the dream of Pilate's wife, the bodies of the saints reappearing after the Resurrection, the marvels at the Sepulchre, have been appealed to against St. Matthew's *credibility*; but, if they testify to his individuality, let them at least vouch for his *existence*.

Even such subordinate traits led us to the conclusion that it is one mind which addresses us. How much more must we reject the theory that this Gospel is a thin *substratum* of original writings,—beneath a stupendous layer of myths, discourses evolved out of the Church's consciousness, and agglomerated fragments of other documents,—when we perceive that the whole

¹ See the eloquent passage in M. Réville's 'Question des Evangiles.' *Revue des Deux Mondes*, June 1, 1866.

mass of the composition is not only thinly traversed by particular lines of thought, but moulded and shaped throughout by certain fundamental conceptions.

2. It remains to apply practically what has been said of this Gospel as a whole.

(a) There is an eternal freshness in it. Pharisees washing their hands, and making the phylactery very broad, and the tassel very long; pedantic scribes, mocking human nature with subtleties fine and glossy, but sharp and piercing as threads of glass; the haughty priests of a corrupt establishment, and its sceptical and mocking Sadducees; the wild demoniac; the publican, the man seemingly dead and buried in material pursuits, yet obeying the 'call of Jesus;' the woman of Bethany, pouring from her broken heart perfumes which were dearer to Christ than the hoarded nard; these are the shapes, 'touching and terrible,' that were never forged, which live, and speak to successive generations¹.

The spirit of hypocrisy, of Pharisaism, of hollow

¹ M. Réville, *ibid.* pp. 639, 640.

sanctimoniousness and hierarchical pretension, is lasting as human nature. It is scathed in St. Matthew's Gospel; no doubt of it. Only do not let us be put off by dress. We look out for the successors of Chief Priests, and Scribes, and Pharisees, in copes and chasubles, in the priest's surplice or the prelate's lawn. We may find them in other quarters, among the sentimental professors of a liberal and unsectarian Christianity, not less than among the defenders of a dogmatic creed.

Neither let us be hasty in drawing from the condemnation of formalism in St. Matthew a condemnation of forms. It is interesting to notice that the verses which put in the sharpest and clearest way the relation of the external to the spiritual element in religion are peculiar to this Gospel. 'All the virgins,' in the parable, 'arose and trimmed their torches,' cleared the wick in the vessel, and arranged the garlands¹ around the staff which bore it; 'all the virgins,' the wise no less than the foolish. But 'they

¹ ἐκόσμησαν, St. Matthew xxv. 7.

that were foolish took no oil; the wise took oil in their vessels with their lamps.' Christ would have neither the form without the spirit, nor the dogma without the life; neither the lamp without the oil, nor the oil without the lamp. Without the lamp, the oil will be wasted; without the oil, the lamp will not burn.

It is instructive to notice the history of that sect which, more than any other in Christendom, has professed to dispense with forms. Those excellent persons will have no bell, no organ, no spire, no painted window. The very matter of the two Holy Sacraments is offensive to them, and is idealized into types. Every believer shall be king, and priest, and offering, and altar, and temple, in one. Every life shall be a sacrifice, every day a saint's day, every meal a sacrament, every soul a church, and every throbbing heart a bell, and a liturgy, and an organ. What is the practical result? They have a hierarchy, as intolerable as ever oppressed humanity, of the most querulous and meddling of their sex, and those who really belong to them are formal in

look, formal in garb, formal in the very cast of their features. The formalism and the Pharisaism, pictured and condemned in St. Matthew's Gospel, are the punishment of those who will only read one part of that Gospel.

(*b*) But that to which I would above all direct you in St. Matthew's Gospel is its representation of our Lord. If you would understand that, you must accept the theology of the text. We have indeed lately been told that 'religion and theology have no more to do with each other than an appreciation of the beauty of the Belvidere Apollo with a belief in the oracles of Delphi.' But how does this eminent philosopher define religion? That the right is wise, this, he says, is morality. That it is also loveable and beautiful, this, he says, is religion. He, therefore, who has learned to combine the sentimental admiration for virtue of Shaftesbury with the colder calculations of the utilitarian school of ethics, is religious as well as moral. But with us it is not so. Religion has for its object not a beautiful idea, but a Divine Person. Religion has for its accompaniment not

a mystic rapture in the contemplation of virtue, but the action of faith that stretches out to Him from our feebleness, and the utterance of worship that speaks to Him, now in the spontaneous familiarity of prayer, now in the sublimer accents of praise. And that which is revealed of Him is not *denominationalism* which may or may not be taught. It is part and parcel of Christianity. It is not a dense theological fog obscuring the significance of the ethical ideal of Christianity; it is the substance, without which the ideal melts away. The priest who preaches a free and un-denominational religion writhes in the strong garb. of the more thorough-going philosopher. You read the first verse of St. John or St. Matthew. Did or did not St. John teach that the Word was God? Did or did not St. Matthew teach by the word Jesus, the Human Personality; by the word Christ, the threefold Office; by the two together, the Godhead and Manhood, with its gifts of Union and Unction? If they did, then these propositions are formulæ: and indeed it *is* childish 'to allow that the formulæ *a b c d* may

be taught, only not gathered together into a formulary.'

Brethren, it is this first Verse that gives such fulness of significance to all this Gospel. It is because He is Jesus Christ, Son of Abraham and David, that His Discourses are what they are—everlasting, powerful, the inner law of Christian society and civilization, the creative source of new courage, new thoughts, new enterprises, new Saints, new Apostles, new Martyrs. This Gospel is not the life of a dead man. It is the specimen of an Eternal Life manifested upon earth for a while, by which we came to know in some measure what He is Who is our Lord. This is why it is that to leave off reading the daily lesson or chapter is to forget Christ, and with Him home and goodness. This is why men who come back to Oxford in the evening of their days, as they look back with bitter self-accusation, remember that the time which they most deplore coincided exactly with the time when, by shutting up their New Testament, they shut out Christ's Presence from their lives. Yet, thank God, we know Him, or we may know Him. We may know Him as the

leper knew Him ; as Peter did, when with the spray in his hair, and the storm-light on his face, he cried, ' Lord ! save me ; ' as Galilee knew Him, when He went about doing good. Still above the clouds that hang over the Church and the world (as they hang in this land over a distracted Church, and abroad over a world in agony,) He is the Light, the Dawn and Morning Star of each new era, until the final Revelation, when, over the last clouds going up from a burning world, the Sign shall appear. Still the shadow of the Man of Sorrow hangs over the sick. Still worship is the dialogue between Him and the soul which He has redeemed with such a price¹. Still as we kneel at the Holy Communion Sunday after Sunday, or in the stillness of the room where our dear ones lie, the Eucharist of the Upper Chamber is with us, as it was with those who heard and saw Him. Still those words are comfortable as of old, ' Come unto Me all ye that labour and are heavy laden, and I will give you rest.'

¹ See Pressensé, ' Vie de Jésus,' in the closing pages.

SERMON II.

ST. MARK.

ST. MARK i. 1.

The beginning of the Gospel of Jesus Christ, the Son of God.

I HAVE examined, on a previous occasion, the fundamental ideas, the leading conceptions, of the Gospel according to St. Matthew. I shall now attempt to deal, from a similar point of view, with the Gospel of St. Mark.

I. We may be allowed to regret that St. Augustine should have spoken of St. Mark as if he were simply the ‘pedisequus et breviator’ of St. Matthew¹. It may be useful, in the first instance,

¹ ‘De Consensu Evangel.’ i. 2. J. J. Griesbach stands at the head of a long list of critics who have tried to prove that the whole of St. Mark’s Gospel is made up

to bring together certain words of our Lord, and certain incidents in His ministry, which are peculiar to St. Mark. We shall then be able to decide whether the second synoptical Evangelist is merely the epitomizer of St. Matthew.

1. Without the Gospel according to St. Mark, the Church would have lost these among other sayings of Jesus.

We should not have possessed the great axiom (the safeguard at once against superstition and irreverence in regard to all positive institutions whatever), 'The sabbath was made for man, not man for the sabbath¹.' The two great words would be away, 'Peace, be still²!' Something surely would be wanting to the Parables, if we had lost that exquisite illustration of the development of God's kingdom; the seed growing, not mechanically or in virtue of cultivation, but

out of St. Matthew and St. Luke. It must not be forgotten that others maintain that Mark wrote the original Gospel, and was followed by Matthew and Luke. Dank, 'Hist. Revelat.' Div. iv. 279, 280.

¹ St. Mark ii. 27.

² Ibid. iv. 39.

from within outwardly, by the energy of its hidden life¹. Here, too, we see one ray of moral light, falling upon the corruption from which the fastidious imagination turns away sickened². Here, again, in its fullest and most emphatic form, stands that saying which has nerved so many of God's children to face the syllogism, the epigram, and the scaffold. In St. Luke, 'Whosoever shall be ashamed of Me and Mine³;' in St. Mark, 'Whosoever shall be ashamed of Me and of My words, in this adulterous and sinful generation⁴.' In this Gospel only, the closing words of Isaiah are taken up and thrice repeated, 'Where their worm dieth not, and the fire is not quenched.' Here alone occurs that awful image, taken at once from the Jewish ritual, and from the realm of nature. The Judge of mankind tells us that as every offering was offered with salt, so every human soul must be seasoned by the flame of self-sacrifice and sancti-

¹ St. Mark iii. 26, 29.

² καθαρίζον πάντα τὰ βρώματα, St. Mark vii. 19.

³ Τοὺς ἐμούς, St. Luke ix. 26.

⁴ St. Mark viii. 38.

fied suffering, or by that of wrath; that it must be bathed in heavenly fire, or preserved undying in the fire of hell. 'Every one shall be salted with fire, and every sacrifice shall be salted with salt¹.' Peculiar to St. Mark's version of the discourse upon the last things, is that sudden reiterated note as of a trumpet, or tolling as of a bell, 'Take ye heed, watch ye therefore, watch and pray, watch².' In the same connection we must not forget three memorable words. He Who in the unity of that undivided Person is God and Man, sometimes speaks as if (to use human language) He forgot that He was not in Heaven, looking upon all things in the calmness of the perfect and eternal Light: sometimes, again, as if earth were indeed His home for a season, as if His prospects were bounded for a while by our lower horizon. 'Of that day or hour knoweth none, neither angel in heaven, *nor the Son*, but the Father only³.' Let it not be forgotten that the word of commendation is found in these pages exclusively, which, even within the last

¹ St. Mark ix. 44, 50. ² Ibid. xiii. ³ Ibid. ver. 32.

few years, dwelt as a burning fire in one woman's heart¹, enabling her to persevere in a work for the pauper-sick, which will never pass away, 'She hath done what she could².' Here also we find the definite prediction to St. Peter, 'Even in this night, before the cock crow twice³.'

2. Nor can the incidents peculiar to the Gospel fairly entitle us to say of St. Mark, *solus ille perpauca*.

Those incidents are the following:—

The second Adam with the wild beast in the wilderness, while the whole forty days are filled up with one long silent suggestion of the evil one⁴; His mother and brethren taking steps to arrest Him, on the score of ecstatic absorption⁵; His sleeping in the storm on the pillow⁶; that one ray of light in the other storm, 'He *saw them* toiling in rowing⁷;' the restoration of the deaf man with an impediment in his speech, and

¹ Agnes Jones.

² St. Mark xiv. 8.

³ Ibid. ver. 30.

⁴ Ibid. i. 13.

⁵ Ibid. iii. 21, *ὅτι ἐξίστην*.

⁶ Ibid. iv. 38.

⁷ Ibid. vi. 48.

of the blind man of Bethsaida¹; His design of remaining hidden in a house; His return to the sea of Galilee; the disciples having one loaf with them in the ship²; the history of His work along the Gaulonite range, east of Jordan; His speaking openly the sayings about His Passion³; the sudden disappearing of the heavenly visitants from the Mount of Transfiguration, 'the questioning one with another what the rising from the dead should mean,' the awe of the multitude at the yet unfaded brightness of His countenance⁴: the loving displeasure against the disciples who forbade the little children to come to Him⁵; the not suffering any vessel to be carried through the Temple⁶; the breaking of the alabaster box in the noble extravagance of love⁷; the emphatic record that all drank of the Eucharistic cup⁸; the repetition of the words in Gethsemane⁹; the young man, probably St. Mark himself, who left the

¹ St. Mark vii. 32 sqq.; viii. 22 sqq.

² Ibid. vii. 24, 31; viii. 14.

⁴ Ibid. ix. 8, 10, 15.

⁵ Ibid. x. 14.

⁷ Ibid. xiv. 3.

⁸ Ibid. ver. 23.

³ Ibid. viii. 32.

⁶ Ibid. xi. 16.

⁹ Ibid. ver. 39.

linen cloth, and fled away naked¹; the High Priest standing in the midst²; Peter beneath in the palace³; the first crowing of the cock⁴; the bowing of the soldiers' knees in mockery⁵; the names of the sons of the Cyrenian⁶; and, finally, the special appearance to Mary Magdalene after the Resurrection⁷.

In bringing together these sayings of our Lord, or incidents in His life, which are peculiar to St. Mark's Gospel, I have no wish to evade the fact that, in the first three Evangelists, there is a certain common basis of similar—or identical—sentences, words, and even formulæ.

This common element has been differently accounted for.

By some it has been explained on the ground that the Synoptics used a common document, or documents. These, we are told, were the *λόγια* or Discourses, and a thin original edition of the second Evangelist, the 'Proto-Mark,' or *Ur*

¹ St. Mark xiv. 51. ² Ibid. ver. 60. ³ Ibid. ver. 66.

⁴ Ibid. ver. 68. ⁵ Ibid. xv. 19. ⁶ Ibid. ver. 21.

⁷ Ibid. xvi. 9.

Marcus of certain German critics. The variations, according to some, are simply like the variations of musicians improvising on a given theme. The school of Tübingen gives them another origin. St. Matthew writes to refute St. Paul; St. Luke issues a Pauline manifesto. Incidents of the great Life before which ages have bowed down and worshipped, are the misunderstood inuendoes and manoeuvres of 'theological diplomacy.' Texts which to the eyes of the weary and heavy laden, dim with tears of penitence and yearning, seem steeped in the soft light of eternal love, are rusty fragments of clumsy weapons, which were splintered in ignoble polemical squabbles.

But there is another and much more reasonable way of accounting for these common elements, these '*corpuscula Evangelicæ Historiæ.*' The disciples very early linked together certain portions of their Master's life, partly by the nature of the subject-matter, partly according to historical sequence. By a process of 'natural elaboration' masses of this genuine Gospel tradition became

rounded into a certain shape by the friction of constant repetition. As to the words of Jesus, their preservation need excite little surprise. No doubt there are discourses delivered from every pulpit (perhaps even from this) of which few hearers can recall a thought, or an expression, a week after they are delivered. The painted fire of their artificial rhetoric melts away like a coloured cloud. Their correct and elegant periods leave no more trace than a child's finger on the tide over which he floats. But there are other discourses which few hearers can totally forget, and which some could reproduce years afterwards. They contain true 'semina eternitatis.' They grasp the whole moral and rational nature. They charm the imagination by throwing exquisite lights upon homely places, whose marvellous capacities of beauty we never suspected. They win the child's heart within the man by a pathos which appeals to 'thoughts that lie too deep for tears.' They subdue the conscience, because they are the expression of an eternal law. They lay hold on the intellect by the exact correspondence

between the idea and its investiture of words. They fasten themselves on the memory by that unaffected method, which is simply the apt distribution of a number of topics that may be referred to a common centre. Such, above all, were the words of Jesus¹—‘The words that I speak unto you,’ He said, ‘they are spirit, and they are life.’ And the voice of sixty Christian generations answer, ‘Thou hast the words of eternal life.’ It is childish then to ask whether St. Matthew copied from St. Luke, or St. Luke from St. Matthew; whether Matthew is the ‘primitive’ of Mark, or Mark of Matthew. Even without taking into account the promise of the Spirit to ‘bring all things to their remembrance whatsoever He had said unto them,’ such words from such a teacher could never completely perish from the earth.

But however this question of the origin of the common element in the Synoptics is to be decided, the words and works of Christ, which have been preserved by St. Mark alone, are sufficiently

¹ See M. Godet, ‘Sur l’Évangile de St. Luc.’

numerous and significant to prove that he is not a mere mechanical epitomizer of St. Matthew's Gospel.

II. We proceed to consider, in the second place, the leading conception and object of St. Mark. Some notice of his main characteristics will throw light upon these.

1. The main characteristic of this Evangelist is his vividness, that quality which an eloquent critic has thus described in a well-known living writer. 'He is great in single figures and striking episodes, but wants gradation and continuity. He sees history as it were by flashes of lightning. A single scene, a single figure is minutely photographed. Every tree and stone, almost every blade of grass, the attitude or expression of a principal figure, the gestures of a momentary passion, everything leaps into vision under that sudden glare¹.'

(a) If St. Matthew loves to lead us back to the

¹ Mr. Lowell on Mr. Carlyle, in 'My Study Windows.'

past, with St. Mark that past seems to become living. Hence he constantly uses the present tense in his narrative.

(*b*) ‘Immediately¹’ is his ‘catchword.’ In two cases, at least, it is repeated three times in three consecutive verses. It occurs not less than forty-two times in this short book.

(*c*) The double negative is constantly found.

(*d*) When he records the language of any persons who are introduced into the narrative, it is frequently almost dramatic in its liveliness. Often, indeed, sentences preserved by him, reproduce the hurry and eagerness of the moment. We seem to hear the fluttered words, spoken with a beating heart, by one panting for breath. To select one example. ‘I see men as trees walking,’ may be resolved into three sentences. ‘I see men.’ ‘I see them still and unmoving as trees.’ ‘I now see them walking².’ The *ἐα* of the evil spirit (not ‘let us alone,’ but the ‘alas,’ the sigh of immortal anguish), the *οὐά*

¹ *εὐθὺς*.

² Bishop Wordsworth on St. Mark viii. 24.

of the revilers, who pass by the sufferers on the Cross, are set down by St. Mark¹.

(e) Life-like details drop from his pencil, until narratives for which there are parallels in the other Synoptics, seem to be pre-eminently his. Witness the leper 'beseeching Him and kneeling down to Him²;' the three successive tempests in the fourth and fifth Chapters,—the storm in the lake, the storm in the demoniac's soul, the storm of sorrow in the troubled hearts of a bereaved home. The narrative abounds in pictorial touches. I will remind you of these. The veil of the heavens rent over the baptism of Jesus³. The 'green grass' in the wilderness, and the companies disposed like garden plots⁴. In the night, upon the hill, under the vault of heaven, the brightness which surpasses art, and which Nature can only match in her aspects of most delicate beauty, 'exceeding white as snow, so as no fuller on earth can whiten them;' the

¹ St. Mark i. 24; xv. 29.

² Ibid. i. 40.

³ Ibid. i. 10, *σχίζομένους*.

⁴ *πρασιναι πρασιναι*, St. Mark vi. 39, 40.

epileptic boy, who wallowed groaning, and the father crying with tears, at the foot of the mountain, in the common day¹. Jesus 'going before' the disciples on the way to Jerusalem². The lowering and fallen look³ of him who came running and knelt to Jesus, contrasted with the loving expression of the Master's face⁴. The name of Bartimæus, his casting away the garment in which he was wrapped, and springing up toward Christ⁵. The fig-tree withered upward from the roots⁶. The figure of the Lord, sitting over against the treasury, and praising her who gave the mite which has borne such accumulated interest⁷. That other picture of Him, sitting upon the Mount of Olives, over against the temple, and joining in His discourse the end of that august pile with the end of the world, in words before whose majesty the genius of Shakespeare himself, in his latest and most perfect lines, seems weak:—

¹ St. Márk ix. 3, 17, 18 sqq.

² Ibid. x. 32.

³ Ibid. ⁴ Ibid. vv. 17, 21.

⁵ Ibid. ver. 46 sqq.

⁶ Ibid. xi. 21.

⁷ Ibid. xii. 41 sqq.

‘The gorgeous towers, the cloud-capt palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve¹.’

Peter flinging himself into the thoughts of his sin, and sobbing long and loud². The simple grandeur of the words, ‘When the centurion saw that He so cried out, and gave up the ghost, he said, Truly this man was the Son of God³.’ The stone seen through the doubtful light of the earliest dawn, ‘for it was very great⁴.’

(*f*) Hence, also, we naturally find in St. Mark those personal traits of our Lord which could only have come from an eye-witness, or from one who writes under the guidance of an eye-witness, and reproduces his reverential love. Syro-Chaldaic words which fell from the lips of Jesus are preserved. St. Mark is the artist who has finished that perfect figure which our Church

¹ St. Mark xiii. 3 sqq.

² ἐπιβαλὼν, xiv. 72. This is differently explained by some. ‘Drawing his mantle over his head (the oriental *Hycle*) he began to weep.’—Stanley on 1 Cor. xi. 7.

³ St. Mark xv. 39.

⁴ Ibid. xvi. 4.

places over her baptisteries. ‘Having taken up the children in His arms and put His hands on them, He blesses them,’ rains down blessings on them,—a word which, in the Septuagint, so rich in terms of benediction, occurs but once, and in the New Testament here only¹.

As life goes on with most of us, there are moments when the look of those we love come back upon us. Their sympathy, their grief, their noble indignation, speak to us from unforgotten features, when the curtain is drawn aside for a moment from the picture gallery of memory. A son will suddenly remember, in after years, a sigh which his father heaved, perhaps over his wilfulness or sin. This Gospel is a record of the looks and sighs of Jesus. I shall only refer to one passage because an unjust inference has been drawn from it. ‘There is an expression in Mark,’ says Schenkel, ‘which shows that before His last entry into Jerusalem, Christ had never attended a festival there. Upon His arrival He betook Himself to the Temple and *looked round*

¹ κατευλογεί, κ. 16.

about upon all things¹. Therefore, until then, He had never seen the edifice at hand. But this is quite inconsistent with John, who tells us of His having driven the traders from the Temple at the very beginning of His career.' How much more truly did our Christian poet understand St. Mark:

'On Sunday eve, with many a palm,
With many a chant divine,
It came, that eye so keen and calm,
Like a still lamp, far-searching aisle and shrine.'

It is not the stranger's look of curiosity, it is the anticipation of the Victim; it is the visitation of the Judge.

(g) More, perhaps, even than St. Luke, St. Mark ventures to tell how the Son of God *felt*, how 'He was moved with compassion;' 'perceived in His spirit;' 'looked round about with anger, being grieved;' 'called unto Him whom He would;' 'marvelled at unbelief;' 'was much

¹ περιβλεψάμενος πάντα, xi. 11. See Schenkel, 'Sketch of Character of Jesus,' p. 342.

displeased ;' ' beholding, loved ;' ' sighed deeply in His spirit.'

(b) Nor is this vividness merely the product of an opulent fancy. It is the consistency in details of a picture, whose central figure is ' drawn in lines of fire¹.' Those rapid and decided touches are inspired by a conviction of the love, the glory, and the strength of ' Jesus, the Son of God.' The canvas may seem to a merely critical eye to be overcrowded, the facts to be hurriedly accumulated. But if there is the hurry, there is also the glow and energy of life. There are words that flash out like the sword of God. High above all towers the one central Figure. The natural blindness and littleness of the disciples, nowhere else so fully exhibited, enhances His majesty. They who cried with fear, when the gust from the mountains which they knew so well swept the waters of the lake on which they had rocked from childhood, bring out the calmness of Him who says to wind and wave, ' Peace, be still!' In no other Evangelist does the divine

¹ Lange.

death stand out with grander elevation than in the quiet, compressed; 'tremendous, passionless simplicity' of St. Mark's narrative.

2. The influence of St. Peter upon this Gospel (attested by antiquity with one voice) may be repeatedly traced in its peculiarities. We can hear throughout the voice of the Apostle, who wrote 'Marcus, my son!'

(a) We not unfrequently find minute pieces of information, which must apparently have come from St. Peter. Most remarkable of all, however, is the humility, the self-effacement of the holy Apostle. It is striking, indeed, to compare his confession, and what follows it, in the eighth Chapter of St. Mark with the sixteenth Chapter of St. Matthew. St. Mark omits much of St. Peter's noble words, omits the marvellous attestation, omits the astonishing promise, yet gives the rebuke in its most pointed form. His accurate note of the second crowing of the cock aggravates the Apostle's guilt, because it shows that the first had failed to awaken his conscience².

¹ 1 St. Peter v. 13.

² St. Mark xiv. 72.

(b) St. Peter's addresses, recorded in the second and tenth Chapters of the Acts, prove that this is just such a Gospel as he would have dictated or inspired. Both are direct and practical in their tendency. Both dwell mainly on the objective facts of the Gospel. Both exhibit the Lord's life as a career of active benevolence. The second Gospel is indeed an expansion of the words, 'He went about doing good¹.'

These characteristics of style and origin are well suited to bring out the leading ideas and primary object of the Gospel.

I. Its leading ideas.

(a) One of these is, that Jesus is Lord, not only of nature and the world of spirits, not only of storms and diseases, but of the sick, stormy, guilty, sorrowing, passionate, ignorant, yet yearning heart of man. He speaks; men are 'astonished and amazed.' He moves from place to place; wherever He goes, He is the magnet of the human soul. 'All men seek for Him.' Even when He is shrouded far in the silence of the

¹ Acts x. 38.

desert, even when He is in the house, 'He cannot be hid.' Still as He walks His way of life, rays of supernatural light stream from the sky, that is usually so cold and passionless, round the pathway of the Galilean peasant. They fear, as we all fear, when the sound of the tide of Eternity suddenly breaks upon our ear, and we see for a moment the heaving and glimmer of its awful waves. 'They fear exceedingly,' and 'are astonished with a great astonishment,' and 'are sore amazed in themselves.' As that master hand sweeps without effort the chords of the human soul, its deepest and finest tones—amazement, wonder, reverence, trust, adoration—answer to the marvellous touch.

(*b*) A second leading idea of St. Mark's Gospel is, that the Life of Jesus is a life of alternate rest and victory, withdrawal and working¹.

So, in the first Chapter, we find the retirement in Nazareth, the coming forth to be baptized; the withdrawal into the wilderness, the walk in Galilee; the rest in the cool sanctuary, where

¹ See Lange on St. Mark.

the dawn breaks upon the kneeling man, and the going forth to preach to the heated and struggling crowd. Thus, once more, the withdrawal to the Mount of Olives is followed by the great conflict of the redeeming Passion, while that is succeeded by the withdrawal into the Sepulchre. It is the book of the wars of the Lord, and the rest of the Lord. The first rest was in Nazareth; the first trophies were the four Apostles. The last rest is in the Heaven of Heavens, in 'the privacy of glorious light;' the last victory (for this great book never ended with the words 'they were afraid') is diffused over all time—'the Lord working with them, and confirming the work with signs following.'

2. As to the primary object of St. Mark's Gospel.

St. Mark addressed himself specially to the Latin element in humanity.

The origin of this Gospel was placed in Rome by Clement of Alexandria, and connected by him with St. Peter's labours in that city. Though there is no authority for the story that it was

written in Latin¹ (which would not have been necessary in the early Roman Church), it contemplates the Latin race, and is addressed to Latin thought.

The second Gospel contains several Latin words²; some of them, as we are occasionally told with a peculiar sneer, ‘somewhat imperfectly Grecized.’ In one instance the names of two individuals are mentioned, who would be known to members of the Roman Church—Alexander and Rufus³.

But we have something which lies much deeper than these superficial indications.

The Roman temperament was eminently practical. ‘Their earliest character,’ it has been said, ‘was steady agricultural thrift. This was turned into the steady pursuit of conquest, and all by the practical method and spirit⁴.’ The latest writer on the subject remarks that ‘the old Roman

¹ Appendix, Note 3.

² ii. 4; vi. 8; vii. 4; xii. 41, 42; xv. 16, 39, 44. Roman customs are referred to, x. 12; xiv. 30, and Jewish customs explained, vii. 1 sqq.; xii. 42.

³ Romans xv. 21; cf. xvi. 13.

⁴ Mr. Carlyle.

religion is the most practical that ever existed.¹ He points, in confirmation, to their worship, which was symbolical and undogmatic; to their deities, who, so far as they were of the Roman stamp, were virtues personified; to their pontiffs, who were largely charged with legal and material interests; to their Lectisternia, which were rather repasts for social union than religious banquets; to their whole idea of the gods, which was that of a hostile nation of indisputable strength¹. There can be no doubt, however, that a considerable element of the Roman mind had begun to be honeycombed by scepticism.

In St. Mark's Gospel, accordingly, we find not so much the highest ideas explanatory of facts, as facts themselves. The whole Gospel is a commentary on one epithet, the use of which in the first line of 'In Memoriam' has been stigmatized as an affectation—'Strong Son of God!' Throughout, the notion of strength is kept in view. Never was hell stronger on earth than

¹ 'La Théocratie Romaine,' par M. Henri Rucher. *Revue des Deux Mondes*, May 15, 1871.

when Jesus taught in Galilee. There are times when the usual equilibrium of moral and spiritual life is disturbed; when we are tempted to ask, with Bishop Butler, why whole masses of men should not go mad at once; or to say with the French physician, as he looked upon a population, half of them stupefied and another half frantic, that they are seized with epidemic insanity. Such a time was that when Jesus walked upon earth. In the lurid darkness of eras like these, Satan finds a home in the seething human soul. Nowhere is the personality of evil spirits, the interpretation of the human consciousness by them, so clearly noted as by St. Mark¹. Nowhere is Satan so emphatically the strong one,—Jesus the Stronger. But this strength is not the strength of magic with its formulæ and incantations. The second Gospel is pervaded by an intense conviction that it is His word which is so mighty. The weapon of victory is the ‘New Teaching²’; the assurance of forgiveness that pene-

¹ Note the masculine participle with the neuter noun, ix. 20, 26; cf. i. 22, 23; v. 2.

² διδαχὴ καινὴ, i. 27.

trates the nervous system as with an electric stream, and works from within outwardly¹. To the Roman admiration of thought and heroism, as well as to the scepticism of its exhausted speculation, St. Mark seems to say,—Here is a plain account—so plain and straightforward that it cannot be suspected—of the words and works of Jesus Christ. You admire power, and make ambition virtue. With His calm superhuman eye, He sees through it, and knows its littleness. For Him conquerors and kings are ‘they who are accounted to rule over the Gentiles’—those who seem to themselves and others to rule, while they are the slaves of irresistible circumstances and unresisted lusts². Here is a holier heroism, here is a stronger strength, here is a royalty of love. Here is the victory of Him Whom one of your own rough centurions declared to be really the Son of God; Who was crowned with the twisted thorn and stood in the Prætorium, and had the faded camp-mantle of one of your soldiers flung upon Him, but is now set down at the Right

¹ ii. 5.

² οἱ δοκῶντες ἄρχειν, St. Mark x. 42.

Hand of God, and strongly works with the Church which you see advancing to her victory.

III. From this survey we may, I think, derive an intellectual, a theological, and a personal lesson.

I. An intellectual lesson. Have we, of this age and place, anything to learn from the manner and substance of this Divine Book, as addressed to a particular age and people?

What is the present state of speculation in reference to the foundations of religious, and even moral, belief outside and inside Oxford?

(a) Outside Oxford.

We are told, half in pity, that 'Modern thought is a rising flood, which, if it rises high enough, will drown all the Christian congregations in their churches. Humane men take it not as a light thing, but as an almost appalling thing, that the whole mass of faithful unargumentative Christian women should have their dearest hopes of an hereafter in Heaven with their dead destroyed in

a brief period of scientific lecturing¹. I interrupt this quotation to say that I do not fully share the alarm expressed in the last sentence by this kindly sceptic. I do not think that the mass of educated Christian women are either the utterly unscientific or utterly unargumentative beings whom he supposes.

(*b*) In Oxford.

I speak, upon high authority, in saying that the students in Philosophy run some risk of having their faith shaken. Some, doubtless, think that this is a matter for little concern. They will tell us that most Oxford men, devoted to boating and cricket, riding and lounging, begin and end their Academic career in a condition of stolid English incuriousness, which they will carry back, like their respectable fathers, to the Quarter Sessions, or to the Sleepy Hollow of a country parsonage. Such persons will add that the so-called disturbance of religious convictions is a mere loosening of the crust of dogmatism or ignorance. Others will console those who have

¹ 'Pall Mall Gazette,' May 11, 1871.

calcined the statue of Divine Beauty, which they bore within their souls, in the fires of intellectual agony, by telling them that, if the marble has been precipitated into lime, they may work up the lime into some plausible likeness of the glorious thing which they have destroyed, and write its name upon the plinth. Others, thoughtful men, see a something which they confess to be alarming. Toleration, one of their number admits to be merely 'the comprehensive complacency of modern scepticism.' He dwells upon certain significant tokens in general society. He refers to the increasing use of stimulants; the pruriency of our novels; the fierce lasciviousness of a school of poetry, where intellect drives on the passions as the devils drove the swine of old; the strange and unexpected revelations of sympathy, at least, with the things that come to Christians from certain songs of Horace and Virgil, and even from the Symposium of Plato, like the sudden smell of putrefaction in a glorious garden. But all this he traces to 'the reaction among young men from Theological and Philosophical

controversy, which leads them, *especially at Oxford*, to treat all varieties of religion as unlike worthy of attention from those to whom art and culture can unfold their treasures.' His emphatic conclusion is, 'That unless some non-theological basis of morals can be found, we may be pardoned for hoping that the old Theological basis may not be long in reasserting itself¹.'

If I may leave for a moment the direct line of our thought, is it over presumptuous, in presence of such facts, to express a wish that young men might be initiated into philosophy by some other method than that of Spinoza? I do not know that any philosophical teacher but Hegel has ever written over the porch of his school, 'Let no *aspinozist* enter.' 'Thought,' says Hegel², 'must elevate itself to the level of Spinozism before rising higher again. Do you wish to be philosophers? Begin by being Spinozists; you can do nothing without that. It is necessary, before all things, to bathe in that sublime ether

¹ 'Saturday Review,' May 20, 1871.

² 'History of Philosophy,' iii. 374.

of the sole, universal, impersonal substance, where the soul rejects all, absolutely all, which it has hitherto believed. You must have arrived at that negation which is the emancipation of the mind.' This oracle of Hegel being interpreted means,—Let the young man's intellect be steeped in Spinoza's idea of substance. He will then see that will, consciousness, personality, transferred from man to God, are absurdities and contradictions. He will get rid, in the most compendious way, of the childish idea of a Personal God. The man who has read Spinoza more carefully than others thus sums up his protracted study: 'Spinoza,' says M. Saisset, 'setting out from the abstract and barren principle of substance, ends at last by defacing the idea of God, and degrading that of the soul, i.e. by the overthrow of all religion and all morality. In spite of its strong and beautiful arrangement, the system of Spinoza appears to me to be a series of arbitrary premises and impious conclusions.' The conclusion of a most competent Christian philosopher in relation to Hegel

is, that his system is the concentrated sophistry of ages, and that it destroys the necessary laws of reason. It destroys alike induction which finds principles, and syllogism which deduces consequences, by affirming that contradictions are identical¹.

Surely there is some reason for asking that the pantheist and the sophist should not be the first initiators of our youth in speculation, that Descartes, Newton, Liebnitz, Reid, Butler, Plato, and Aristotle should be restored to the seats from which they have been thrust down.

Doubtless the Oxford of twenty-five years ago had many deficiencies. As we look over a Calendar of that date, there are names which we associate with melancholy deaths, and lives more melancholy still. But there was one kind of tragedy which was very rare, a mental tragedy, such as that which has been related by a distinguished French thinker². A student paced his room on a well-remembered night. He was

¹ Graty, *Logique du Panthéisme, Principe d'identité; Logique*, i. 109, 269.

² Jouffroy.

following the course of his thought, piercing through layer after layer, until he should reach the lowest depth of his consciousness. He flung from him one illusion after another. He clung to the last relic, as the swimmer clings to his plank. Shuddering at the unknown around him, with its cold waters and voices moaning in the dreadful distance, he feebly pushed back towards the shore which he had left, back to the home of childhood, back to the village church, back to the prayer of faith, back to the thought of life beyond the grave, back to the Cross that was not yet robbed of a Redeemer, to a Heaven that was not yet untenanted of the living God. But the tide was too strong for the swimmer, and sucked him further out from the shore, where his heart would be. The long self-questioning came to an end. Nothing was left to him of the heritage of his faith. Then the old life, full of hope and innocent laughter, died out; and before him lay another, dark and lonely, where he must walk, with the fatal thought, which he cursed while it fascinated him! Oxford men

of the time to which I refer might have much to regret bitterly. But at least, as a general rule, they had not lost the very elements of belief. The Sacrament had not been deprived of its presence and of its gift. Heaven was something more than an illusion of air and light. Those who had fallen asleep in their arms, with the tears of love upon their cold faces, had not gone down in a sea that could never give up its dead. Faith and penitence had not withered from the very roots. The touch of the Spirit might yet quicken them into life.

To an age, then, and to men resembling those whom the second Evangelist addressed, in being partly material, partly sceptical, appreciating keenly, however, that which is effective, Christ should be preached, with strong, grave, plain, manly, historical simplicity. We should follow St. Mark, as he lifts up his finger and points to a long succession of trophies over human misery and sin; to that glorious compassion which raised those who were fallen upon the field of life; to the sufferer dying, as one of old said, so lordly;

to the Victor at God's right hand, Whose mighty presence is with His Church, and enables her to fill the earth with the spirit of His words and the continuation of His works. There may be something beyond evidences of Christianity in the self-evidence of the Gospel of Jesus Christ, the Son of God.

2. The second lesson which I would draw from our survey is a Theological one.

The text, and indeed the whole of St. Mark, shows us what the Gospel is.

The word Gospel occurs in the New Testament more than seventy times. The underlying idea is always glad news, or joyful communication. A common view of hearing the Gospel is this: A man has been so unhappy as never to have listened to a faithful preacher up to a certain time. Then first he hears of God's eternal purpose, of an effectual calling by His Spirit working in due season, of conversion, of assurance, of perseverance. He feels uplifted from the lower earth, and set upon the rock that is higher than man. He cries aloud with

joy. He is safe, because he knows that he is safe.

Now let me not be misunderstood. I, for one, will not speak lightly of statements, some of which are not only the stay and comfort of loving hearts, but which are eternally true, while others are only exaggerations of blessed and eternal truths. But be they true or be they false, or partly true and partly false or exaggerated, yet, as a matter of fact, they are not the Gospel—not that which the New Testament calls the Gospel. For the New Testament Gospel is this. The glad news that for us sinners, and for our salvation, the Word of God has taken the Manhood into God; taken the Body, framed and moulded by the Eternal Spirit, to be the meet habitation of the Word; for us come upon earth; for us lived; for us wrought miracles; for us died upon the accursed Tree; for us broken the prison-bars of the tomb; for us ascended; for us sent down the Holy Spirit.

I might appeal to the opening of the Epistle to the Romans, to the almost formal definition

of the Gospel in the beginning of the fifteenth chapter of the First Epistle to the Corinthians, to the structure and character of the four Gospels. But I need little proof beyond our text. The word Gospel is a favourite word with St. Mark. In commenting upon the text, Bengel observes that 'the *beginning* of the Gospel is in the Baptist, the *Gospel* in the whole book.' But what Gospel? Simply the events from the Baptism of Jesus to His Death and Ascension.

Now, if this be the true idea of the Gospel, let us be assured that the Church preaches not this or that fragment of it, but the whole Gospel, fully and unceasingly. By her great days of observance, by the Christian seasons, we have a living, permanent, continuous preaching of the Gospel, as St. Mark understood the word, taken up into the structure and texture of our lives, diffused round the circling year, emphasized by the festivities of home, borne into our hearts with the chiming of the Parish Church bells. And this is reinforced by a daily recounting in the Creed of those facts which are the

Gospel, by our daily and Eucharistic worship, and by our fixed standards of doctrine.

I believe that this has a direct bearing on the question of the duty of maintaining an Established Church. I am not prepared to assert that certain arguments commonly adduced in this controversy are sound. I do not, for instance, believe that a Church like the English Church can ever be starved. For, with a dexterity improved by practice in that which was once thought sacrilege, financiers can now easily produce a scheme of commutation which may do enough to give illiberal Churchmen an excuse for doing nothing. The high pressure of the rivalry of competing religious republics would, no doubt, make a wide religious provision of some sort.

The downfall of the Establishment need not be the downfall of Christianity. But for generations Christianity might be dwarfed and belittled, so far as human perversity can affect that which is divine. The Church might be a tent to be taken down and reared up again, not a cathedral, with glorious figures carven upon unearthly pillars,

and the stars resting upon its tall pinnacles. The city might remain, but it might be vulgarised by tumultuous occupants. The frogs might come up, yea, into the chambers that once were tenanted by the kings of thought. In England you have many democrats and many sciolists. But, as yet, you are happy enough to know little of the theological democrat, and the theological sciolist. It might be that truth would ultimately prevail, though there is no promise to individual churches. It might be that agitation would be the storm on which brave hands should fling out the banner of truth, in broader and brighter folds. But, for a time at least, if we may judge from the scanty records of Disestablishment, there would be danger to something more than 'the drawing-room precedence of the Vicar,' or the spiritual peerage of the Bishop, even to the fulness and perfection of the Gospel of Jesus Christ, the Son of God.

3. A personal lesson.

The figure which stands out from this book is Jesus. It is the Gospel of Jesus Christ, the Son of God.

A man must be holy to comprehend the holiness of Jesus.

Let us suppose the case of a sharp man, who has neither taste nor genius, standing before a great picture; he will point out flaw after flaw in Raphael. Place one who has neither musical appreciation, nor modesty to admit it, where he must hear Beethoven. It is an unmeaning noise, which gives him a headache. Even so, the lower the moral and spiritual life may be, the less is Jesus understood and loved. To an easy, soft-mannered, hard-hearted man of the world; to a subtle, bitter, selfish scholar, with the delicate intellectual egotism, and the fatal gift of analysis *à outrance*, Gethsemane and the Cross may be a scandal or a mockery. The Gospel, which seems so poor and pale when we rise from the songs of poets and the reasonings of philosophers, is a test of our spirit. Let some ambitious students in philosophy—some who have been communing for hours with the immortal masters of history, charmed with the balanced masses and adjusted perspectives of

the composition, speak out their mind to-day upon this Gospel of St. Mark. They will not place it very high upon their list. But turn to it to-morrow, when the end of your toil finds you disappointed men; when, after the examination, the curtain falls upon the tragedy of the Class-list; when sorrow visits you; when, as you put your hand upon the wall of your room, memory, like a serpent, starts out and stings you. Then you will recognise the infinite strength and infinite compassion of Jesus. Out of your weakness and misery, out of your disappointment, (for Oxford is always setting up kings whom it soon dethrones)—you will feel that here you can trust in a nobility that is never marred, and rest that tired heart of yours upon a love that never fails, in the Gospel of Jesus Christ, the Son of God.

On the whole, then, in St. Mark we have not so much as in St. Matthew, the point of convergence of the prophetic rays in the Messiah, the Son of Abraham and David. Not so much as in St. Luke, the fairest of the children of men,

Priest and Victim, the Teacher of grace and forgiveness. Not so much as in St. John, the Eternal Word made Flesh, floating in a robe of heavenly light. It is the Gospel whose emblem is the Lion, whose Hero is full of divine love and divine strength. It is the Gospel which was addressed to the Romans to free them from the misery of scepticism, from the grinding dominion of iron superhuman force unguided by a loving will. Here, brief as it is, we have, in its essential germs, all the theology of the Church. Had every other part of the New Testament perished, Christendom might have been developed from this. A man's faith does not consist of the many things which he affects to believe or finds it useful to believe, (as men are said to be doing in France), but of the few things which he really believes, and with which he stands, fronting his own soul and eternity. This faith in the Gospel of Jesus Christ, the Son of God, is sufficient. Hold it fast, and you shall find the power of one of our Lord's promises which is peculiar to this Gospel. If you are called upon

to 'handle the serpents' or 'to drink the deadly things'¹ of science and philosophy, you shall lift up the serpent as a standard of victory. The cup of poison shall not reach your heart as it reached the heart of Socrates, when the sun was going down behind the hill tops². 'It shall not hurt you.' Hold fast this Gospel in that which tries many who are undisturbed by speculative doubt, in conscious sinfulness, in the allurements of lust. Hold it fast in the din of voices that fill a Church distracted by party-cries, and 'He who has instructed His Church by the heavenly doctrine of His Evangelist St. Mark, will grant that, being not like children carried away by every blast of vain doctrine, you shall be established in the truth of His holy Gospel.'²

¹ St. Mark xvi. 18.

² Lange and others have supposed that our Lord's words may contain this allusion. See the *Phædo* of Plato.

SERMON III.

ST. LUKE.

ST. LUKE i. 3.

It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus.

WE have laid it down as a principle, that the Evangelists do not profess to give complete biographies of the earthly life of our Lord. Each, having his materials before him, moulds and arranges them according to certain leading thoughts, certain fundamental conceptions. The attempt to ascertain these is our present task.

This morning I take for my subject the leading thoughts of the third of the synoptical Evangelists, leaving St. John for other occasions.

I. It is no part of my design to attempt anything like a biography of the Evangelists. But the peculiar points of view in St. Luke are so

much directed by his personal history, that I must recall two circumstances to your recollection.

1. St. Luke was a Gentile.

This would seem to follow from two passages in the fourth Chapter of the Epistle to the Colossians¹. Aristarchus, Marcus, Jesus Justus were 'of the circumcision.' Therefore Epaphras, Luke, and Demas were Gentiles. 'The Jews were put in trust with the oracles of God²,' and through them, with the one great exception of the author of the third Gospel and of the Acts of the Apostles, they were all delivered.

2. Though not converted by St. Paul, who never speaks of Luke as 'his son,' the Evangelist was much with the Apostle of the Gentiles. We do not, of course, confound Luke with Lucius, St. Paul's kinsman³. But there is ample evidence of their companionship. The narratives of St. Paul's journeys, in the Acts of the Apostles, frequently run in the first person plural, '*we*.' This first appears in the sixteenth Chapter of Acts⁴,

¹ iv. 10, 11; cf. 12, 14.

² Romans iii. 2.

³ Λούκιος, Col. iv. 14; Λούκιος, Rom. xvi. 21.

⁴ xvi. 10.

where, after the third person frequently repeated in the previous verses, the expression occurs, 'we endeavoured to go into Macedonia.' It has been conjectured that, as there were hot springs at Troas, which attracted many sick persons, St. Luke's profession, as a physician, may have been exercised there. Every one, of course, knows that it has been suspected by those critics, who in the name of plain common sense weave theories of almost superhuman subtlety, that these passages are fragments of a narrative, drawn up by some other companion of St. Paul, intercalated by the author of the Acts, and therefore no proof that St. Luke himself ever made these voyages. The most natural view, surely, is 'that the writer was one of the company. But, however this may be, two passages in St. Paul's Epistles attest his familiarity with St. Luke. 'Only Luke is with me,' writes the Apostle in one place¹. And again, in the Epistle to Philemon², Lucas is mentioned among St. Paul's 'fellow-labourers.'

¹ 2 Timothy iv. 11.

² *συνεργοί* Philemon ver. 24.

II. Let us see whether these two facts have not left an unmistakeable impress upon the leading ideas of St. Luke's Gospel.

But, first, lest we should seem to lose a fact in the pursuit of an idea, let us notice that St. Luke professes to write, *καθεξῆς, ἀκριβῶς, ἄνωθεν*¹. Of the three notions conveyed by the word *καθεξῆς* (*temporal, local, and logical*), the first is commonest with St. Luke, in whom alone among the New Testament writers the word is to be found. 'St. Luke,' says Tischendorf, 'thus professes to write the Life of Christ with historical accuracy, i. e. preserving the order of events where it seemed necessary.' Three facts confirm this interpretation: (1) that certain chronological marks are given by St. Luke alone²; (2) that the narrative is made to fall into certain temporal limits, and especially, according to Jewish use, into weeks³; (3) that he occasionally intimates that the exact order is either unknown to him, or left undetermined by him.

¹ St. Luke i. 1-4.

² Ibid. ii. 1; iii. 1, 23.

³ *σάββατα*.

I return to the bearings of these facts of St. Luke's life upon his Gospel.

1. St. Luke was a Gentile.

(a) Hence one leading idea of his Gospel is the rejection of the Jews. This idea breathes sadly through Simeon's Song: 'This child is set for the fall and rising again of many in Israel¹,' the first hint of opposition from unbelief which occurs in this Gospel. It appears in St. Luke's account of the Baptist's terrible words, not only as in St. Matthew 'to the Pharisees and Sadducees,' but to 'the multitude that came forth to be baptized of him, O generation of vipers! the axe is laid unto the root of the trees².' It pervades the close of our Lord's Discourse in the synagogue at Nazareth³. It is typified in that first rejection of the Holy One, when He was led to the brow of the Mount of Precipitation, the first prelude of another more tragic and final⁴. It gives solemn pathos to those words of the

¹ St. Luke ii. 34.

² Ibid. iv. 25, 27.

³ Ibid. iii. 7, 9.

⁴ Ibid. iv. 29.

weeping Saviour, 'Because thou knewest not the time of thy visitation¹.

(*b*) This Gentile Evangelist, possibly writing his Gospel from Rome, the capital of the Gentile world, and impressed with the rejection of the Jews, brings before us the Gospel as the Gospel of Humanity, the Saviour as the Saviour of the world. 'It forms,' says Schenkel, 'the Gentile-Christian antithesis to the Jewish Christian thesis in the evangelical history, and it aims to give Christianity an universal significance.' 'According to the preface, it is a composition intended to confirm the faith of a distinguished Gentile catechumen in evangelical truth.' Born in a stable, under the Roman Emperor, He who was conceived by the Holy Ghost and born of the Virgin Mary is the Saviour of all men. His genealogy is brought up to Adam, the head of our Humanity, not to Abraham, the progenitor of the Jewish people². While St. Matthew speaks chiefly of the Twelve as representatives of the twelve tribes, St. Luke lays more stress upon the sending

¹ St. Luke xix. 44.

² Ibid. iii. 38.

of the Seventy, that number being the symbol of the nations under the Theocracy¹. The great episode of the so-called 'Journey Report'² mentions a journey through Samaria to Judæa and Jerusalem. We may note in it tenderness to the Samaritans, in refusing to bring down fire from heaven³, and in choosing the Samaritan as the embodiment of charity in that story⁴ whose beauty has never been exceeded but by another, 'of which Jesus is not the narrator but the subject.' Note, too, that breathing of deathless hope over Tyre and Sidon, 'if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented⁵.' And, above all, the Parables of the Lost Sheep and the Prodigal Son, which touch upon the exile and the return of God's self-banished children with such tender and tearful love.

2. St. Luke was much with St. Paul. Ancient writers attributed a Pauline colouring and influ-

¹ Cf. St. Luke ix. 1, 6; x. 1, 20.

² Ibid. ix. 51; xviii. 30.

⁴ Ibid. x. 30, 37.

³ Ibid. ix. 51, 56.

⁵ Ibid. ver. 13.

ence to St. Luke's Gospel, as much as a Petrine to St. Mark's. So much so, indeed, that some of them have asserted, not only that 'the brother, whose praise is in the Gospel¹,' is St. Luke as its author, but that St. Paul refers to it when he speaks of 'my Gospel².'

Before noticing the connection between this Pauline influence and one of the pervading ideas of St. Luke's Gospel, let me remind you of some less prominent, yet surely most important, traces of it.

One of the most interesting passages in the New Testament is the account of the institution of the Holy Communion, in the eleventh Chapter of First Corinthians. It contains the earliest record of the Eucharist, the earliest written words of our Lord. We find a remarkable coincidence with this in St. Luke's narrative, more especially in one point. St. Matthew and St. Mark say of the Bread, *εὐλογήσας*, of the Cup, *εὐχαριστήσας*. St. Luke alone says of the Bread,

¹ 2 Cor. viii. 18.

² Rom. ii. 16; xvi. 25; 2 Tim. ii. 8.

εὐχαριστήσας, and in this he coincides with St. Paul¹.

Few words are more familiar to all students than *χάρις* and *πίστις*. *Χάρις* occurs about one hundred and forty-six times in the New Testament, only on twenty-one occasions outside St. Paul's and St. Luke's writings; *πίστις* is found in some two hundred and forty-three places, not quite fifty-three times outside St. Paul and St. Luke.

All readers of St. Paul's Epistles must have been arrested by the contrast drawn in the fifth of Romans and the fifteenth of First Corinthians, between the first man, who is from the earth, of dust, and the Second Man, whose origin is from Heaven². Is not the germ of this great thought in the last clause of the Genealogy in the

¹ St. Matthew xxvi. 26, 27, λαβὼν τὸν ἄρτον, καὶ εὐλογῆσας . . . λαβὼν ποτήριον καὶ εὐχαριστήσας. So St. Mark xiv. 22, 23. But in St. Luke xxii. 19, 20, λαβὼν ἄρτον εὐχαριστήσας, κ. τ. λ. Cf. 1 Cor. xi. 24, εὐχαριστήσας ἔκλασεν.

² ἐκ γῆς χοϊκός (cf. χοῦν ἀπὸ τῆς γῆς, Gen. ii. 7), ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ. See Tischendorf, and Reiche, Comm. Crit. 1 Cor. xv. 47.

third Chapter of St. Luke, 'which was the son of Adam, which was the son of God'?

Once more. Abused as it may have been by fanaticism, is not the hope of the restoration of Israel in accordance with Scripture? Jerusalem is dear to every man of the race of Israel. The celebrated writer who is accused by his enemies of metaphysical glitter, of exaggerated tinsel and affected antithesis, becomes serious when he speaks of her. His description of Jerusalem is drawn with the pencil of a genuine enthusiasm. We feel that the anticipation of prophecy elevates his style when he rejoices in the fact that the terraced gardens are again ascending the hills of Jerusalem; that 'the true children of the land, the vine and the olive,' are again exulting in their native soil. Is not the thought of Israel's restoration in the words, preserved by St. Luke, 'They shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled¹'? What footsteps of suc-

¹ St. Luke xxi. 24.

cessive armies, Roman, Saracen, Crusader, Turk, must have risen in His ear, who thus spoke! The sole parallel to this passage is in the eleventh Chapter of St. Paul's Epistle to the Romans.

I have remarked these isolated coincidences, between St. Paul and St. Luke, because they seem to give more prominence to one of the great leading ideas of St. Luke's Gospel, which is also the leading idea of St. Paul; which, therefore, he did not develop from any other source than the Life and words of Christ.

What aspect of the Redeemer's work is most present to St. Paul? What note of the trumpet is it that thrills us most? Forgiveness, pity, grace. 'Non gratia ex operibus, sed opera ex gratia.'

This is throughout a fundamental conception of St. Luke, in those passages which are peculiar to him. All is Christ's gift. So is it with the lower blessings of healing. 'Unto many that were blind He gave sight¹.' So much more with the higher gift of pardon and peace. Does not

¹ ἐχαρίσατο βλέπειν, St. Luke vii. 21.

this apply to the story of the sinful woman who anointed the feet of Jesus; to the Parables of the love of God the Son in seeking the lost, and of God the Father in going to meet the prodigal, when he is yet a great way off¹? Consider, again, the Parable of the Pharisee and Publican², probably not recorded by St. Matthew, because *he* might be supposed to be the Publican from whom it was drawn. In an age which must have outrageous excitement, people run after the converted prize-fighter, or to hear the life, babbled out in a sermon, of some poor sinner with the rouge scarcely washed from her faded face. So was it not with St. Augustine in his Confessions, where the mother of his lost Adeodatus passes into the silence, veiled and tearful, a shadow without a name. So was it not with Apostles. Nor shall we fail to remark in this Parable of the Pharisee and the Publican the word which we have learned to associate with St. Paul's writings, *Justification*³. The same thought

¹ St. Luke vii. 36 sqq.; xv. ² Ibid. xviii. 10 sqq.

³ Ibid. ver. 14.

appears in section after section. We shall at once remember *Zaccheus*, to whose home salvation comes, for the Son of Man came to seek and to save that which was lost; the look that recalled Peter to himself; the word from the Cross, preserved by St. Luke, 'Father, forgive them, for they know not what they do;' that other word to the dying thief, who believed that in the pierced Hands lay the keys of death and hell, 'To-day shalt thou be with me in Paradise;' the commission that 'Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem¹.'

This Gospel, whose key-note and leading idea is forgiveness; which has, as its own peculiar treasures, the forgiveness of the fallen woman, of the Publican, of the crucifiers, of the dying Thief, of a world if that world will receive it; comes well from the Gentile Evangelist, the friend of St. Paul the great Doctor of Grace, who wrote his Gospel under St. Paul's guidance and encou-

¹ St. Luke xix. 9, 10; xxii. 61; xxiii. 34, 43; xxiv. 47.

agement. It is interesting to find the results of independent criticism agreeing with the oldest Church tradition as represented in the ancient fragments of the Muratorian Canon. That part of the Canon which refers to St. Luke's Gospel is thus interpreted by Credner and Gieseler:—'The third book of the Gospels, that according to St. Luke. This Luke, the Physician, after Christ's Ascension, St. Paul had taken with him as a seeker after righteousness. This Gospel, according to general opinion, bore the name of Luke, though really Paul's.'

Such are the leading ideas of St. Luke's Gospel. It is written with a nearer approach to chronological sequence than the rest. It is pervaded by the thought of the rejection of the Jews. It exhibits the Saviour as the Saviour of the World. It is the Gospel of free grace, of free and abounding pardon. So true is the saying of one of old that 'as the Apostles were made from fishers, fishers of men, so St. Luke, from a physician of bodies, was made a physician of souls.'

III. I should ill have succeeded in conveying to your minds even such an impression as this Gospel leaves upon my own, if I did not refer to two other great characteristics which it possesses.

1. St. Luke is eminently the psychologist among the Evangelists. He was, as we know, a physician. Perhaps we may trace this in his tone of speaking of their art—‘which had spent all her living upon physicians, neither could be healed of any,’—compared with the severer words of St. Mark, ‘and had suffered many things of many physicians, and had spent all that she had and was nothing bettered, but rather grew worse¹.’ We can scarcely doubt that the beautiful saying preserved by him in common with the other Synoptics, ‘They that are whole need not the physician, but they that are sick,’ must have been specially affecting to one who had himself been a physician². Certainly we find throughout that symptoms of diseases were more carefully described by one who had been trained to observe them,

¹ St. Luke viii. 43; cf. St. Mark v. 26.

² St. Matthew ix. 12; St. Mark ii. 17; St. Luke v. 31.

and who, though he could neither have been a disciple of our Lord, nor an eye-witness, was thus prepared to understand many of the miracles better. You will easily recall Simon's mother 'taken with a great fever;' the sick brought to Him when the sun was setting; the man 'full of leprosy;' the clear discrimination between those who were afflicted with diseases, and those who were possessed; the joining of the healing the sick with the preaching of the Kingdom of God. Add to which that the last miracle of healing is recorded by St. Luke alone. 'And He touched his ear and healed him¹.'

The physician is, perforce, something of a psychologist. This may arise from the mysterious connection between mind and body, and from the opportunities which he possesses of observing the subtler traits of many temperaments in the hours when we are the least able to disguise our real selves. In those hours, when we are so weak and fretful, the physician learns something more

¹ St. Luke iv. 38, 40; v. 12; iv. 40, 41; vi. 17, 18; ix. 2; xxii. 50, 51.

than our diseases; he learns our *characters*. The most delicate psychological skill St. Luke certainly possessed. I might refer you to the perplexity of Herod about our Lord; to the exquisite penetrating satire in those touches preserved by this Evangelist—‘He that shewed mercy on him,’ because the lawyer would not pronounce the Samaritan’s hated name, and ‘The Pharisee prayed thus with himself,’ when there was no prayer;—to the delineation of Zaccheus; to Pilate and Herod making friends together; to the disciples believing not for joy and wondering, and returning to Jerusalem with great joy¹ after their Lord had left them. I might refer to the way in which he binds his materials together by an idea, as in the incident about Mary and Martha, which immediately follows the Parable of the Good Samaritan, for the purpose of completing the picture of the Christian life; and in the passage at the close of the ninth Chapter, where we have three different natures dealt with by Jesus².

¹ St. Luke ix. 7, 8, 9; xix. 1, 8; xxiii. 12; xxiv. 41, 52; x. 37; xviii. 11.

² Ibid. x. 38, 42; ix. 49, 62.

He loves too to tell what women did for Jesus. I need only mention the names of Elizabeth, of the Virgin Mother, of the woman which was a sinner, of Mary Magdalene and others which ministered unto Him of their substance, of Martha and Mary, of the weeping daughters of Jerusalem.

Perhaps it may be said, without irreverence, that this psychological skill finds its highest application in writing of the sacred Humanity of our Lord. From St. Luke's Gospel we learn much that is truest and deepest in relation to the Man, Christ Jesus. There is traced the successive development of 'the Holy Thing born of Mary,' 'the fruit of her womb,' into the Babe, the Child, the Man¹. There are the statements, which sometimes seem incomprehensible, and sometimes degrading, as applied to one like Him, but which always 'requite studious regard with opportune delight.' For instance. 'When the time was come that He should be received up²,

¹ St. Luke i. 35, 42; ii. 16, 43.

² τὰς ἡμέρας τῆς ἀναλήψεως. ('As the time drew on to

—What can this mean, standing where it does, and speaking of the time before His death? Faith reads the riddle. ‘*Evangelista stylus imitatur sensum Jesu.*’ Again. ‘His sweat was, as it were, great drops of blood falling to the ground¹.’ The Academic Shimeis of England, and France, and Germany, may seek for stones to fling at Him, from the dust of the garden. The French man of letters may cross Kedron, and wave out his scented blasphemies, leaving the unwholesome taint of Parisian patchouli under the Olives of Gethsemane. Why that Agony, those big drops, that burst of sorrow in which He was withdrawn² from His own? Why was He less firm than the martyrs, than Socrates, than the Stoics, than the Indian brave? A man who does not understand love and purity, sacrifice and self-denial, the fearfulness of sin, the holiness of God, the blessedness of communion with the Father to the sinless Man, and therefore the fearfulness of its suspension,

its accomplishment, in which He was to be raised by death into His heavenly glory,’ Rigenbach), St. Luke ix. 51.

¹ St. Luke xxii. 44.

² ἀπεσπάσθη, Ibid. ver. 41.

cannot understand Gethsemane as represented by St. Luke.

2. There is a second characteristic of St. Luke's Gospel. It is not so much a logical conception, or historical framework, as an atmosphere in which it lies. It is the overpowering conviction that Christ is 'fairer than the children of men;' that the Gospel is full of joy and beauty, as well as of truth and power; so that its motto might be, 'Blessed are the eyes that see the things which ye see.'

(a) A well-known tradition makes St. Luke a painter. This tradition is not very ancient. It is not to be found in any writer before the sixth century. It is the thirteenth century before he appears as the patron saint of painters. He was not a painter. One of the most learned of living Roman Catholics writes, '*Negant id Heterodoxii omnes, ex Catholicis quoque haud pauci*'¹.

The oldest tradition in Justin Martyr would seem to have believed that the Son of Man had literally no form or comeliness. There are two

¹ Dank, 'Hist. Revelat.' Div. ii. 285.

types of the image of the Son of Man in Christendom. In one, He is hard and stern, wan and worn; in the other, He has a soft fair beauty, with chesnut hair. 'I know not who he may be that will refuse to believe that He was beautiful¹,' says one who is a great master of convenient assumption. I do not know. Every Christian heart, indeed, may be sure that there was about Him moral beauty; the beauty of thought and expression, which 'radiates through the veil' of flesh and sense, which is consistent with sorrow, with a body destitute of the lines of grace, with the trials that make a man old before his time². Half the ugliness of human faces is moral ugliness. There are, no doubt, faces beautiful in youth, which, as Plato says, we can easily foretell will be hideous in old age³. But infinitely worse are the sinister look of craft, the leer, the scowl, the heaviness, that are the visible expressions of petty designs puckering a network of lines, of unworthy thoughts, and ignoble lives. Half the

¹ Archbishop Manning.

² Appendix, Note 4.

³ 'De Rep.' I.

beauty in the world is moral beauty too, which shines through the eyes that are pure and candid, and breathes through the lips that speak of truth and gentleness. Whatever His form and features may have been, He must have looked beautiful who said, 'And He layeth it on His shoulders.' Weary as He was and wan, white with exhaustion and dropped with blood, He must have looked beautiful who said, 'Father, forgive them.'

So the Evangelist who never painted the form of the Son of Man on canvas, or laid it in rich enamel, has given us the most attractive picture of Him¹. In St. Matthew, He is Israel's Monarch; in St. Mark, He is the Son of God; in St. John, He is the Everlasting Word made Flesh; in St. Luke (while the title of the Lord, the Lord Jesus, is most frequently found²) we are almost tempted to think the emblem of the Man

¹ 'Esto enim eum fuisse peritum medicum, esto egregium pictorem, omnium præstantissimum est Evangelistam egisse.' Dank, 'Hist. Rev.' Div. ii.

² St. Luke vii. 13; x. 1; xi. 39; xii. 42; xiii. 52; xxii. 61; xxiv. 3.

more appropriate than that of the Ox, which yet suits so well the priestly story at the beginning, and the overpowering conviction of the Sacrifice at the end. For in St. Luke, He is pre-eminently the Son of Man; loving, pitying, pardoning a fallen race; anointed to preach the Gospel to the poor¹; leaving the ninety and nine that He may bear the lost with all the strength and tenderness of that Divine Manhood; dying, and rising again, that repentance and remission may be preached to all. St. Luke may not have the lion strength of St. Mark, nor the eagle flight of St. John. The words of Christ recorded by him may be conversations rather than discourses. But the Christ in St. Luke is especially the Son of Man, fairer than the children of men;—the Child, wrapped in swaddling clothes and cradled upon a human breast; growing with true human growth in the Holy Home; the Man really tempted; not merely *δακρύων* as by the grave of Lazarus, but *κλαίων* with sobs of lamenta-

¹ ἔχρισέν με ('m'a messianisée,' Salvador), St. Luke iv. 18.

tion over Jerusalem¹; the kneeler in Gethsemane, supported by His creature, yet so divinely drawn, that faith adores the Lord of Angels, strengthened by an angel, and the Son of God writhing like a trodden worm. Men complain of sameness in sacred art. Even the rationalist can teach us, that they ‘who would give it freshness must steep their minds in the New Testament.’² They must have present to them not merely the traditional Judge on the one hand, not merely the soft and nerveless beauty of a Syrian Adonis on the other; but the Son of Man, sublime in noble wrath as well as noble tenderness, who uttered the Parable of the Rich Man and Lazarus, as well as that of the Lost Sheep and the Prodigal. Not written by a painter, this is yet a painter’s Gospel. From it come the favourite subjects:—the Virgin and Child, Simeon, the Scene with the Doctors in the Temple, the Ascension. A well-known politician has spoken of the ephemeral nature of the results effected by his craft in contrast with the im-

¹ St. Luke xix. 41.

² M. Réville.

mortal productions of Art, in the language of a humiliation so unfeigned that it would be improper to dispute its truth. 'Our labours seem to terminate with the day on which they are done, and to leave no trace behind them. It is the happy lot of artists to produce and bequeath to mankind that which becomes part and parcel of their permanent inheritance.' The picture in St. Luke's Gospel is a thing of beauty, which is a joy for ever.

(b) As St. Luke's is the Gospel of painting, so is it the Gospel of poetry. The parts of the Gospel which the imagination claims as most poetical are, in a considerable proportion, peculiar to it. The incidents of the Birth, the manger at Bethlehem, the Christmas song of the Angels, the arrival of the Shepherds, the swan-like song of Simeon at the Purification; all that 'idyllic serenity,' that softness as of a spring morning, contrasting so touchingly with the tears, and blood, and darkness of the close¹; the home of Mary and Martha; the sinful woman with long hair;

¹ M. Réville, 'La Question des Evangiles.'

the words of tender beauty over Jerusalem; the meeting with the weeping women on the way to the cross; the walk to Emmaus; the Ascending Lord with uplifted hands.

All through St. Luke's Gospel, too, the ear can detect rhythmic bursts and choral vibrations. Listen to the refrain in the sixteenth Chapter, 'Rejoice with me, for I have found my sheep which was lost.' 'Rejoice with me, for I have found the piece which I had lost.' 'Let us eat and be merry, for this my son was dead and is alive again It was meet that we should make merry and be glad; for this thy brother was dead and is alive again.' Listen to the fuller and richer music of the processional of the Mount of Olives, 'Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest.' Listen to the Lord's words to the daughters of Jerusalem, so gloriously interpreted by Mendelssohn. Listen to that anthem-like close, which seems to come to us with the exultant yet measured voices of some noble cathedral, 'And they returned to Jerusalem, and were

continually in the temple, praising and blessing God. Amen¹.’ But more remarkably again is this the case in the opening chapters. You will remember the Song of the Angels, and those three others, so familiar to every son of our Church as the *Magnificat*, *Nunc Dimittis*, and *Benedictus*.

Alas! We may not enjoy this without question, as our fathers did. ‘The evangelical history,’ says M. Réville, ‘is like a sun glittering in mist, light enough to make the disc look clear and radiant, thick enough for the rays of the circumference to be lost in a more and more undecided penumbra. The beginning and the end are lost to historical curiosity, and show themselves only to the mystic feelings of the religious man.’ The Canticles are especially appealed to by Strauss and Renan as apocryphal, and indicative that the narrative is unhistorical.

Let us glance at them for a moment, and see whether we cannot find evidence in their con-

¹ St. Luke xv. 6, 9, 23, 24, 32; xix. 38; xxiii. 27; xxiv. 52, 53. See also ii. 20; vii. 50.

tents that they belong to the time to which they are assigned, and no other. The fact that they were *improvised* need produce no difficulty, for they were not composed according to strict rules of prosody, but in measured parallels: and such strains would come naturally to a pious Israelite.

Take the Hymn of Zacharias. What should we expect from him? The hope of Jesus Christ and of salvation, rising indeed a little beyond the Psalms, but still in Jewish colours, and under Jewish images. Precisely such is its character. The God whom Zacharias blesses is Israel's God. The mighty salvation is in David's house. It is the fulfilment of Prophecy in pursuance of the promise to Abraham¹. The whole groundwork of the Hymn is Jewish. The time is felt to be a dawn at best, 'the day-spring from on high²;' but there are vistas which let us behold the broad light upon the great deep.

Similarly with the Songs of the Blessed Virgin and of Simeon. Our Church uses them as daily Psalms, and applies them to Christ. But those

¹ St. Luke i. 68, 69, 73.

² Ibid. ver. 78.

who had seen the Incarnate Lord, who had beheld Him risen and ascending, would have spoken far more strongly. Their songs would have been more like 'Rock of Ages,' or 'When I survey the wondrous Cross.' They would not have been echoes of the harp of David so much as of the harps of heaven, 'Thou wast slain and hast redeemed us to God *by Thy Blood.*' 'This Hymn, if inconceivable earlier than Zacharias, is more inconceivable later,' says Dr. Mill. Such sunlit mountain-tops in the distance with such mists over the paths that lead to them, such a firm grasp upon salvation and redemption, such a clear view of its character as consisting 'in the remission of sins¹,' yet such silence as to its details, can only belong to the thin border-line of a period, which was neither quite Jewish, nor quite Christian. A little less, and these songs would be purely Jewish; a little more, and they would be purely Christian².

¹ St. Luke i. 77, *γνώσω σωτηρίας ἐν ἀφέσει ἁμαρτιῶν.*

² This argument is derived from Dr. Mill, 'Pantheistic Theories of the Gospel,' whose words I find that I have sometimes retained.

When we contrast the close with the beginning of St. Luke,—the narrative of the Ascension with that of Christmas in the second Chapter, we may find an inner evidence of its truth. What have we at Christmas? The Son of God condescends to an unspeakable humiliation; yet the Angel of the Lord speaks to the shepherds, and the air quivers with unearthly music. What have we at Ascension-tide? The victory is won. The shadows of Gethsemane and the clouds of Calvary have melted away. The hands of the High Priest are lifted up, and joy drops down from them like dew. And He is in the eternal calm, Who is deathless for evermore. Surely there are songs now. It may have been, as some of old thought, that God literally ‘went up with a merry noise, and the Lord with the voice of the trump¹.’ But if so, it was in heaven behind the veil, behind

¹ ‘Ut Chrysost. notat, quod ad corporalem strepitum attingit, ascendit in silentio, fortasse non sunt visi neque auditi chori angelorum, ut in Nativitate; sed tamen dubitari non potest quin adessent angelorum legiones ineffabili jubilo deducentes Dominum gloriæ in gloriam suam. Psalm xlvi. 5.’—Bellarm. in Psalm. 335.

‘the silence of the infinite spaces.’ No echoes reach the earth. If man had invented, all the songs would have been for Ascension, all the silence at Christmas. Because it is Divine, the silence is at Ascension, and the song at Christmas.

What I desire you to remember is, that St. Luke is the psychologist among the Evangelists; that in his Gospels we find the elements of art and poetry in especial richness. Each Gospel brings out some aspects of Christianity with peculiar power; St. Matthew, its living connection with the sacred past of prophecy; St. Mark, the eternal power of the simple facts of the Redeemer’s Life; St. John, its theology and sacramental depth; St. Luke, its beauty, its artistic and liturgical aspects.

IV. And now, if I were to draw my practical lesson from the text alone, I might say that it affirms the Life of our blessed Lord to be the sure basis of catechetical instruction. For the Gospel is not a system of *notions*, but a series of

facts, and it is this which makes it universal and everlasting.

But as the subject which I have attempted to handle has been that of the fundamental conceptions of St. Luke's Gospel, so the main lesson which I would leave with you is derived from the delineation of our Lord in those wonderful pages. Schenkel, indeed, has ventured to say that, at the period when this Gospel was written, 'the direct impress of the unique personality of Jesus was fading dimly away into the background, and the exciting influence of the extraordinary and marvellous was needed, in order to lend attraction to the Life of the Redeemer.' And he proceeds to point out that 'the colouring of the miraculous is much stronger in the third Gospel,' alleging in proof what he terms 'the marvellous additions to the call of the first four disciples,' the raising of the widow's son at Nain, and the 'detailed accounts of the appearances of the Risen One in Jerusalem.' From such cold-blooded subtleties, I appeal to the facts of our consciousness.

Is there not in each one of us a sense of guilt and moral struggle? When the French king heard Massillon expound the seventh Chapter of the Epistle to the Romans, and speak of the two wills, the two men in the one man, he exclaimed, 'I know these two men.' So do all of us who have not risen to the height of our regeneration, whom 'the spirit of life in Christ Jesus hath not made free from the law of sin and death.' Life is a continued sense of discord; and the prospect of death makes us fear to walk forth as lonely spirits into a world untenanted of its God. But with this there is before us an ideal of holiness and beauty. Neither the hot fumes of dissipation, nor the vapours raised by sensual sin, nor the quick succession of paltry or unworthy pleasures, which seems to have taken the place of the rougher dissipation of other days in Oxford, can quite hide that from a young man's soul. Far over the head of him among you who to others and perhaps even to himself seems most lost, a bright peak towers above the clouds undimmed and undefiled; where, as he looks, he finds that a

light lingers with magic beauty all day long, and a voice cries within his soul—There where the heaven is nearer; there where the feet have trodden of all whom you know, whose pure spirits have passed into the Presence of God; there, where you may bathe your burning forehead in the coolness of the eternal dawn; there is your home and rest.

The Saviour whom St. Luke describes answers to both. You will not, of course, understand me as speaking in the sense of the Marcionites of old who considered St. Paul the only Apostle, and St. Luke the only Evangelist. I speak of an aspect of the Saviour, present in all the Gospels, pre-eminent here, which makes one say with Bernard, '*Suavem magis quam sublimem et unctum non altum loquor;*' which makes it no exaggeration to pray with the Church, that 'by the wholesome medicines of the doctrine delivered by St. Luke, all the diseases of our souls may be healed.'

Christ, in St. Luke, meets our misery and greatness, meets our guilt and aspirations, meets the abject things which perhaps we are, and the

noble and glorious things which we would be. He meets our sin by the word of forgiveness, by the Parable of Love, by the Anguish in Gethsemane, by Paradise offered to the dying penitent, by the Redeeming Death to lay hold on which is life. He satisfies, too, our yearnings after perfect holiness. St. Luke might, and indeed did, write better Greek than the other authors of the books of the New Testament. Perhaps we have heard a little too much of this since Jerome spoke of his '*sermo comptior, et secularem redolens eloquentiam.*' There has been too much tracing out of 'classical colour, if not of imitation,' in such expressions as *θάμβος περιέσχευ αὐτὸν*¹, and others; too much desire to make out the sacred writer, 'acquainted with the principles of perfect composition, skilled in the use of them, and attentive to the effects which they must produce on the minds of his literate readers.' He did not belong to that republic of letters, the greater part of whose citizens, except a few children of genius, may be divided into the second-

¹ St. Luke v. 9.

rate men of letters, who succeed—to their own satisfaction—and the critics who, you know, ‘are the writers who have failed.’ Rather, we feel more intensely how great and Divine the Christ of the Gospel is, when the image, which from a mere literary point of view is imperfect, grows so radiant to every soul that contemplates it. We are led to say—O Son of Man! weeping over Jerusalem, kneeling under the olives, pardoning on the Cross, standing with uplifted hands to bless, we are sinful, Thou art holy. Thou art in the light and calm of the eternal peace; we are in the drift and spray, in the darkness and the deep. The shadows are closing round. Abide with us, for it is toward evening, and the day is far spent.

‘Abide with us from morn till eve,
For without Thee we cannot live;
Abide with us when night is nigh,
For without Thee we dare not die.’

SERMON IV.

ST. JOHN.

ST. JOHN i. 1, 14.

The Word was God. And the Word was made flesh.

I HAVE examined on previous occasions the fundamental ideas, the leading conceptions, of the Synoptical Evangelists. I shall attempt this morning and afternoon to deal, from a similar point of view, with the Gospel according to St. John.

I. The opening sentence of each of the Synoptics corresponds to the 'stand point' from which he surveys the earthly Life of the Redeemer. St. Matthew begins with a genealogy which marks out Jesus Christ as the child of promise and Prophëcy, the son of Abraham, and heir of David. The whole of St. Mark's Gospel is an expansion

of the title in the first verse, 'Son of God.' St. Luke at once professes that he writes with historical accuracy, and, when necessary, preserving the order of events.

The idea of the Prologue of St. John's Gospel is the Divine Glory of Christ in the Incarnation.

A great life, a life whose words and works influence mankind profoundly, is not sufficiently told by merely relating its facts and dates. What an enigma, for instance, is the life of Napoleon! How many of his biographies are mere masks concealing those bronze features¹! We cannot understand any great and complicated life, good or evil, by merely recording the isolated events along which it moved. It is an organic whole, and must be reconstructed as such. That it is so with the life of Christ is confessed alike by Christians and by infidels. 'In histories of this kind,' says Renan, 'the great sign that we possess the truth is to succeed in combining the incidents, so as to constitute a logical and probable whole. What we have to recover is not the

¹ See Lanfrey, *Life of Napoleon*.

material circumstance which has passed beyond our control; it is the very soul of the history. A great life cannot be rendered by a simple agglomeration of facts. A profound sentiment of its subject must embrace all, and bind it into unity.² And the great Christian philosopher of the Middle Ages reminds us that a true Christology is the first and primary condition of a true Theology¹.

This, then, is the great leading idea of St. John's Gospel. *Given* the facts of Christ's Life, how shall we bind them into unity, and read them as a whole? What theory of His Person and Nature will give us a logical and consistent view? We may not believe that the alleged facts are historical; but if we do so believe, how can we reconcile them? For, in this very Gospel we meet with contradictory facts. On the one hand, the peasant guest called to the marriage feast; on the other, the Divine giver of wine. On the one hand, the weariness by the wayside well on the

¹ 'Circa quod, primum considerandum occurrit *de ipso Salvatore.*'

hot September day; on the other, the sublime self-consciousness of Him who said, 'If any man thirst, let him come unto Me, and drink.' On the one hand, the thorny crown, and the Form that elicited from Pilate the words of pity rather than admiration, 'Behold! the Man;'; on the other, the majesty of the Body, which cannot be marred, which has between it and harm the great deep of type and promise. 'A bone of Him shall not be broken!.' Such are some of the antitheses of the great Life, so nobly summed up by Keble:—

'Lo! He comes,
Hungry, thirsty, homeless, cold,—
Hungry, by whom saints are fed
With the eternal living bread;
Thirsty, from whose pierced side
Living waters spring and glide;
Cold and bare He comes, who never
Can put off His robe of light,
Homeless, who must dwell for ever
In the Father's Bosom bright.'

In the Prologue to St. John's Gospel we have an answer to the questions suggested, a principle

¹ St. John xix. 36. Cf. Exod. xii. 46, Ps. xxxiv. 20.

by which we may harmonize the facts of that Life. St. John gives us a key which proves itself by fitting into all the wards of the lock. What Christ *did* and *said* becomes explicable only by knowing what Christ *is*.

Of the title, the Word, I will only say that it unites two lines of thought, one scriptural, the other metaphysical. In Genesis, in the Psalms, in Proverbs and Isaiah, the Word or Wisdom of God seems, with increasing clearness, to be made personal, and connected with the Divine Angel. But, further, the inspired thinker looks into the depths of his own mind, into the phenomena of *thought* and *language*. In the first he finds a faint type of the ontological relation between the Father and Son; in the second an illustration of the Incarnation¹. By this great metaphysical conception (admired by Maine de Biran as sincerely as by Augustine), scripture is illustrated in its depths. The Logos of Philo, abstract and impersonal, a mere Platonic ideal according to

¹ See Döllinger, 'First Age of the Church,' i. 235, sqq.; Bull, 'Def. Fid.'

which God works, can only confuse us in dwelling on the Logos of John, who is a Personal Self-existent Being. The Son is the Word, because He has His Being from the Father. As a word is the formed utterance of the speaker's thought, He is the Word that the Father has outspoken into separate Personal Existence from the fulness of His Being.

Some who have not lost all reverence for Christianity speak as if St. John's Prologue added a difficulty for faith; as if St. Matthew or St. Luke on the Incarnation were comparatively easy to receive. Is it so, for those who think? Place side by side these statements. On the one side, 'when as His mother, Mary, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.' On the other side those four oracular propositions, 'In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made Flesh.' Which is easier to receive? There have been profound intellects who have confessed that the statement in St. Matthew almost repelled

them. But every fact has its factual and its ideal aspect¹. In St. John the fact of the Incarnation is lifted up, and flooded with the light of a Divine idea. If, in the Unity of the Divine Existence, there be a Trinity of Persons; if the Second Person of that Trinity is to assume the reality of flesh, and the likeness of sinful flesh; we can, in some measure, see why He needed the Tabernacle of a Body, framed and moulded by the Eternal Spirit to be His fitting habitation. The mystery of a Virgin Mother is the correlative of the mystery of the Word made flesh.

II. If we pass from this architectonic and presiding conception—to which St. John owes his title of *Theologus*, and his emblem of the eagle—we may conveniently trace the leading ideas of the spiritual Gospel under four heads, the Miracles, the Discourses, the Sacraments, and the delineations of Character recorded in it.

I. What is the leading idea in the Miracles of St. John's Gospel?

¹ Dr. Whewell, 'Inductive Philosophy.'

The Synoptical Gospels are full of miracles. The air is thick with them. It may be said that they are chiefly regarded as manifestations of Christ's power or evidences of His mission.

Now St. John, in his Gospel, certainly lays much stress upon the argument from miracles. Nowhere else is there a more frequent appeal to their weight as evidences. It is the Saviour's repeated assertion, 'The works that I do bear witness of Me, that the Father hath sent Me.' Yet in no Gospel are so few special miracles recorded. The turning of the water into wine; the healing of the nobleman's son, and of the impotent man at Bethesda; the feeding of the five thousand, and the walking upon the waters; the hiding Himself, not as a timid man crouching behind the pillars of the Temple, but as God hides Himself in nature; the restoration to sight of the blind man; the resurrection of Lazarus; the going back and falling to the ground of the band who came to arrest Jesus; and the miraculous draught of fishes after the Resurrection,

exhaust the list¹. How are we to account for this?

There can be no rational doubt, that he presupposes an acquaintance with them from other quarters, and so far bears witness to the earlier Evangelists. But there is another reason.

One miracle of each class is recorded, except that of which we read so much in St. Mark, the dispossession of demoniacs. Not that this last was foreign to his circle of ideas. He includes it in that triumphant sentence of his Epistle, 'For this purpose the Son of God was manifested, that He might destroy the works of the devil.'² Indeed, it may be said without exaggeration that the notion of moral possession is peculiarly Joannic. 'One of you is a devil. Ye are of your father, the devil. The devil having now put into the heart of Judas to betray Him. After the sop Satan entered into him'³. But the one miracle of each class recorded by him is a type,

¹ St. John ii. 1, 11; iv. 46, 54; v. 5 sqq.; vi. 5, 21; viii. 59; ix. 1, 41; xi. 1, 44; xviii. 6; xxi. 1, 11.

² 1 St. John iii. 8. ³ St. John vi. 70; viii. 44; xiii. 2, 27.

a sacramental action, an 'acted parable,' a golden ray streaming out from His presence and opening up a line of light far into the kingdom of God. Some are so interpreted by the Saviour Himself. For instance, the feeding of the five thousand leads to 'I am the Bread of Life.' The restoration of sight to the blind man teaches that He can couch the diseased eye of the soul, and let in the light upon 'the unlit gulf of ourselves'¹. In others, men, the least inclined to mysticism, have discovered a meaning of the kind. Thus Coplestone and Whately² agree with Augustine in seeing more than meets the eye in the wine of Cana. It is a type and image of all the work of Jesus. In the Bible the Law passing by His word, into something grander, richer, stronger. In our lives the world giving its best wine first; first romance and excitement, then the pleasure palling upon the jaded palate, and the wine of life upon the bitter and poisonous lees. But Christ reserves for His own grace upon grace, until, when the banquet is over, and

¹ St. John ix. 39.

² See Appendix, Note 5.

the Sacramental wine touches the lips for the last time, they can say to the Bridegroom of the Church, 'Thou hast kept the good wine until now.' Few Christians, indeed, would have much sympathy with the German Professor of Theology¹, who when Augustine finds in the raising of Lazarus the type of a sinner, long dead in sin, quickened to the life of righteousness, accuses him of 'trifling, ingenious perhaps, and pretty enough, but equally unworthy of the dignity of criticism, and the sanctity of Scripture.'

On the whole, it may be said that the miracles in the Synoptics *teach* as well as *prove*, and that those in St. John *prove* as well as *teach*. But the main idea of the miracles in the Three is to *prove*, while the main idea of the miracles specially recorded by St. John is to *teach*. To these especially are the words of Augustine applicable—'What our Lord did corporeally, He would have understood spiritually. For He did not merely work miracles for the miracle's sake, but that the things which He wrought might be *true* to those

¹ Clausen, 'Augustinus S. Scripturæ Interpres.'

who could understand them, as well as *marvellous* to those who beheld them. Our Lord worked miracles, to signify somewhat by those miracles, and that we should learn something more from them than simply that they were great, wonderful, and Divine¹.

The Miracles in St. John, then, are viewed sacramentally and ideally.

2. The Discourses of Jesus preserved in St. John.

I need not remind you that the Synoptical Gospels are full of Parables. 'It is above all, in Parables,' says Renan, 'that the Master excelled. Nothing in Judaism had given Him the model of these exquisite pieces. He created it.' An eloquent historian of the Church writes², 'Born in the ranks of the people, leading the public life so common under an eastern sky, He addressed the multitude. When He was seen far-off on the border of the Lake, the masses gathered to hear from Him words at once sweet and strong,

¹ Tractatus in Ioan., ad init.

² M. Albert de Broglie.

majestic and familiar, alternately piercing the soul with barbs of fire, and charming the imagination by the touching grace of His Parables.' So characteristic of Him was this teaching, that St. Matthew *applies* to it the language of Asaph in the seventy-eighth Psalm: 'Without a parable spake He not unto them, that it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world¹.'

With this characteristic of our Lord's teaching in the Synoptics before us, it is, perhaps, somewhat startling for a simple Christian to be reminded—as he sometimes is, in no subdued tone—that in St. John no complete and regular Parable is preserved. Indeed, only two pieces with much external resemblance to Parables are to be found in the fourth Gospel—the comparison of the Good Shepherd in the tenth Chapter, and that of the Vine in the fifteenth Chapter. Nay, the very word does not occur, for the term translated

¹ St. Matthew xiii. 34, 35; Ps. lxxviii. 2.

Parable in our version is *παροιμία* in the original. Does truth, then, compel us to say to the reflective student,—You must make your choice sharply. If you are a Christian you must sacrifice a beautiful delusion to Him who will not be served by a lie. If your Lord spoke as Matthew reports, He did not, and could not, have spoken as John reports. You must surrender either Him who said, ‘I will give you rest,’ or Him who said, ‘I am the Resurrection and the Life’—either the Jesus of the Synoptics, or the Jesus of John? A little consideration removes the difficulty.

(a) The *circumstances* under which the discourses of Jesus in this Gospel were delivered are different from those in which the discourses in the Synoptics occur. Every prudent teacher adapts himself to the taste and capacity of his audience. Indeed, the danger is that this complaisance should be carried too far. But there is an adaptation not unbeseeming the wise and good. The gentle strain of teaching which breathes of flowers and birds, the mountain and the lake, is not suitable to bigoted Theologians and atra-

bilious devotees living on the arid and stony soil of Jerusalem. Prelates and Professors of Divinity in the last generation, for aught I know in this, have been charged by those who call themselves 'sheep in search of pasture,' with preaching sermons possibly not fit for any place, but, if fit for any, only for University pulpits. There may be some truth in the accusation; though to men in 'quest of a good sermon,' the figs in the Church's basket are apparently always 'very naughty.' The great Bishop and Shepherd of souls reasons with Nicodemus, or with the Pharisees, in a strain very different from that which He adopts to the Galileans.

(*b*) Again; we find in this Gospel more words addressed to His own. Parables were not so fitting for continued instruction, addressed to those who were to go forth from His Presence to teach the world. Read the chapters from the fourteenth to the seventeenth. Those Divine deeps with human emotion quivering on them like light upon the surface of the sea, that soliloquy of the High Priest, pleading with His

Father, are absolutely peculiar to this Gospel, absolutely *unique*. Is it strange that the language which expresses them should be *unique* also?

(c) But, finally, if we have not Parables in St. John, have we not evidence in the words of Jesus there, of the tone of thought, which, under fitting circumstances, would create Parables? What are the comparisons of the Shepherd and the Vine but Parables in germ? Note how outward things are handled by the Master; with what associations He invests the water of the well, the bread with which He feeds the people, the light that falls upon the Temple at dawn, the grain of wheat, the vine, the sheep. From what manner of mind should we expect Parables? Surely from that to which nature is transparent, which in the noble words written by Southey for the monument of Butler, finds 'in outward and visible things the type and evidence of those within the veil.' If, then, in St. John's Gospel we find no Parables expanded, we find a number of Parables compressed.

This seems to be a natural place for noticing

one objection which has been confidently made against the historical truth of the Gospel. The objection to which I refer is based upon the undeniable likeness between the language of our Lord in the Gospel, and that of St. John in his Epistles. Are we to admit that we are forced to trace 'the monotonous tone' of John's own style in the Discourses, which can, therefore, lay no claim to historical accuracy? I will give the reasons which enable us to answer this question in the negative.

(a) The likeness between the style of the Discourses and that of St. John is somewhat overstated.

The word *Logos*, which we meet in the Prologue of the Gospel, in the first Epistle, and in the Apocalypse¹, is not applied by Jesus to Himself in any passage of His Discourses. Hengstenberg argues, and apparently with reason, that *light* and *darkness* are used with different intentions in the Epistle and Gospel; signifying in the Gospel the region of salvation, and the awful

¹ Apoc. xix. 13.

tract beyond, in the Epistle moral good and evil. The doctrine of propitiation and purification by the Blood of Christ is stated with less reserve in the Epistle than in our Lord's teaching in the Gospel¹.

There are other differences for an attentive student, which belong to deeper characteristics of thought and style. He who has made an attempt really to master the Epistle of St. John, will have been struck by two peculiarities. (1) As we read, we find a collection of apparently isolated divine *γνώμαι*, of sentences generally short, and almost lapidary, in their strong simple incisiveness. These sentences superficially seem to be quite disconnected. Yet a connection there is, spiritual rather than logical, ethical more than intellectual, real not verbal. (2) A second characteristic is that, in passage after passage, the eagle of God seems to wheel round and round favourite thoughts. But it will be found that there is a perpetual line of advance, not mere spiral revolution. There is parallelism; but not

¹ Cf. 1 St. John i. 7 with Gospel iii. 16.

the ‘mere monotonous parallelism, the cycloidal composition and eternal tautology,’ with which the expression of Hebrew thought has been charged by Herder. It is a parallelism, or *oppositio cum accessione*, as critics have expressed it¹. To take one instance out of many. ‘He that hateth his brother is in darkness even until now.’ Then, ‘He that hateth his brother is in darkness.’ Now note the accession to the parallelism, giving a solemn eloquence to the close of the verse, ‘He is in darkness,’ his inward condition. ‘And walketh in darkness,’ his outward life. ‘And knoweth not whither he goeth,’ to what unsuspected guilt, to what unsurmised punishment. Something worse still—worse than darkness, around, above, within. ‘The darkness hath blinded him once for all,’ he has lost the very faculty of light².

I will venture to assert that neither of these peculiarities is anything like so marked in the Discourses of our Lord in the Gospel.

¹ See Reiche, ‘Comment. Criticus,’ Tom. iii. in loc.

² ἐτύφλωσε, 1 St. John ii. 9, 10, 11.

(b) The opening words of the first Epistle show us that St. John would have found an insuperable moral objection to placing Discourses in the mouth of Jesus. 'That which was from the beginning, which we have *heard*.' This at once recalls to us the words of Jesus, more especially His discourses in St. John's Gospel. The very place of this clause in the sentence, where *bearing* stands out above *sight* and *handling*, shows us the reverence with which he regarded the words of the eternal Word. It shows us that he would have shrunk from the profanity of turning his Gospel into a fiction or a drama, and inventing language for the Incarnate Wisdom of God.

(c) But, if the similarity between the style of the Discourses and that of the Epistle is *exaggerated* by many, it is, at least, after all deductions, very *remarkable*. And, if we reject with indignation, on behalf of the Apostle, the supposition that he would invent language, and place it in the lips of his Master, can we find a satisfactory solution of the difficulty?

Assuredly we can.

Christ, in the days of His flesh, expressed His divine knowledge in words. In His teaching there were two elements, referred to by Himself in the antithesis, 'if I have told you of *earthly things* ... if I tell you of *heavenly things*'¹. 'Earthly and heavenly' is not equivalent to easy and difficult. But 'heavenly' comprises dogmatic objective truths, connected with the nature of God, and the counsels of His grace. 'Earthly,' again, assuredly does not mean earth-born or carnal. The word is not *γήνα*, but *ἐπίγεια*. To that Soul whose home was beyond the stars, in the bosom of God, things which seem to us the most heavenly, are on earth after all, *ἐπίγεια*. They are of heaven indeed, from heaven, even now '*in margine cali*,' on the line which seems to blend with the heaven beyond. But they have for their subject-matter the teaching of truth, not as it is in itself, but as it meets with a creature like man, as it is capable of being morally tested and experienced by us. Others, then, recorded those

¹ St. John iii. 12.

words, which rather belonged to the circle of *ἐπίγεια*, or which made a greater impression at the time of their delivery. The Sermon on the Mount, spoken upon a height in Galilee to a great assemblage, sank into a thousand hearts, and found its way into the earliest memoirs. The conversation with Nicodemus by night, the dialogue with the Samaritan woman, the Discourse in the Temple, would not lie so near the surface of Christian recollection.

Of these two elements, then, in the teaching of Christ, there was one with which the mind of St. John had a constitutional affinity. He appropriated 'the heavenly things.' They sank into his soul. They were taken up into the substance of his intellectual and spiritual being. Those who have been much with the great masters of thought and language, though only through the medium of their books, show by their words and ideas the high company which they have been keeping. Tennyson, Browning, and Arnold impose the very faults of their diction upon a generation of poetasters. A very thought-

ful theologian writes:—‘I trace so distinctly to Bishop Butler the origin of the soundest and clearest views that I possess upon the human mind, that I could not write upon this, or any kindred subject, without a consciousness that I was directly or indirectly borrowing largely from him¹.’ Common studies, and schools, and tutors, impress subtle similarities of literary form and colour. Modern Oxford men are liable to sudden conversions, and are drifted to havens upon the most distant shores of thought. But there is the old trick of voice. ‘*Cœlum non animum mutant.*’ The Autobiography of the Oxford politician is curiously like the Apologia of the Oxford Oratorian. But much more is this the case, where the charm of personal influence is added. ‘I may be allowed,’ says an eloquent writer, ‘to take this opportunity of claiming, once for all, for the pupils of Arnold, the privilege and pleasure of using his words, and adopting his thoughts, without the necessity of specifying, in every instance,

¹ Bishop O’Brien, Preface to ‘Two Sermons upon the Human Nature of our Lord.’

the source from which they have been derived¹. Those of us who, nearly twenty-five years ago, on Sunday afternoons, used to listen with spell-bound interest to the calm, sweet voice of the remarkable man who was then Vicar of St. Mary's, who told us of

' His misery's signs,
And how the dying spark of hope was fed,
And how the heart was soothed, and how the head,
And all his hourly varied anodynes.'

will sometimes find a phrase, a word, a sentence coming to their lips or falling from their pen— or hear them in the sermons, and recognize them in the writings of others, which they can trace to a teacher, from whom they are now separated by the whole breadth of the spiritual world.

I have freely used analogies, drawn from our own days, and from living men, because I think they may enable us to feel more vividly how probable it is that the style of St. John

¹ Dean Stanley, Preface to 'Essays on the Apostolic Age.'

should be like that of the Discourses in the Gospel. Remember that that disciple was John, and that Master Jesus. Those favourite words, 'light and darkness, life and death, love and hate, truth and lie, world, abiding'—were not terms which he had taught himself to apply to the designation of his own ideas. He had heard them in the long golden hush of the summer-evenings by the shore of the Lake of Galilee; in the sorrow of the Guest-chamber; between the brook of Kedron and the Garden of the Agony; during the days when the Risen Lord spoke to them 'of the things pertaining to the Kingdom of God.' He had not only enshrined them in his memory. He had made them so livingly his own, had appropriated them so profoundly, that he could use them with unerring precision and definiteness. Expressions which occur in the Gospel historically and occasionally were taken into the Apostle's soul. No longer as it were in block, but rounded and smoothed like stones by the continual friction of the water, they appear in the Epistles, in a sen-

tentious, aphoristic form. 'Is it John, the son of Zebedee,' it has been asked, 'who could write these lessons of abstract metaphysics, to which neither the Synoptics nor the Talmud present any analogy?' Certainly, for he had heard them from Christ. In one instance, at least, he shows that he knew words previously recorded in the Synoptics. 'Jesus Himself testified that a prophet hath no honour in his own country'.¹ Sometimes we can see that the thought latent in an expression in the Synoptics, is present to him. 'He spake of the Temple of His Body'—^{vol 05} 'He dwelt among us²,' is but the commentary upon the word in St. Matthew, 'There is something here greater than the Temple³.' The Synoptical Jesus teaches nothing, we are told, but morality,—the Joannic nothing but Theology and metaphysics. What shall we say to such texts as these, 'All things are delivered unto Me of

¹ St. John iv. 44. Cf. St. Matthew xiii. 57, St. Mark vi. 4, St. Luke iv. 24.

² ἐσκήνωσεν, St. John i. 14; ii. 21.

³ τοῦ ἱεροῦ μείζων ἐστίν ὧδε, St. Matthew xii. 6.

My Father, and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him.' 'If David call Him Lord, how is He his Son?' 'I thank Thee, O Father, Lord of heaven and earth¹.' Have not these sentences of Jesus in the Synoptics the same ring with the highest utterances in the spiritual Evangelist?

We may conclude without hesitation that John did not give language to Christ, but Christ to John.

3. We proceed to consider the leading idea of St. John's Gospel in the Sacraments.

In the earlier Evangelists their institution is recorded very fully. It is omitted in St. John. Why is this?

(a) It is true, and so far perfectly satisfactory, to answer that this Gospel was written considerably later than the others. The Church was fully organized. It enjoyed its weekly Celebration. It knew of the institution of the Eucharist, not

¹ St. Matthew xi. 27; xxii. 45; St. Luke x. 21.

only from the three Synoptics, but from the special revelation made to St. Paul¹.

(*b*) But the answer which it is the privilege of the Church's children to give, is deeper and more blessed than this, however valid it may be for apologetic purposes. St. John *does* treat of the Sacraments.

Can we doubt it? The sacred history and ritual observances of the Jews, even ecclesiastical institutions of the later date, are transfigured and glorified in this Gospel. Jacob's ladder, the Temple, the Serpent in the wilderness, the Manna, the Paschal Lamb, the beautiful ceremonial of drawing water in earthen pitchers from the fountain of Siloam at the Feast of Tabernacles in remembrance of the water gushing from the rock, —all these are spiritualized and idealized in St. John's Gospel².

And again, the holy Apostle's heart is so full of them, that in his Epistle he treats the

¹ 1 Corinth. xi. 23.

² St. John i. 51; ii. 21; iii. 14, 15; i. 29; vi. 32, 35; vii. 37, 40.

Sacraments with a mysticism, which is not dark to those who love.

‘There are Three that bear witness, the Spirit, and the Water, and the Blood¹.’ Of these Three the Gospel is full, section after section. He speaks of a Trinity of testimony on earth, the three ‘genuine witnesses²,’ ‘the shadow of the Blessed Trinity in heaven’ of which he thought, but—so far as our evidence extends—did not *write*. And what is that testimony? ‘The Water,’ and the water of which the faithful know is that for the mystical washing away of sin. ‘The Blood,’ the Atonement, and the Cup by whose wine we are partakers of it. ‘The Spirit,’ the one Baptizer, the one Consecrator, for ‘by one Spirit we are all baptized into one body, and have all been made to drink into one Spirit³.’ With these considerations before us, we shall not rob the Gospel of St. John of its sacramental jewels. The words of Jesus in the third of St.

¹ 1 St. John v. 7, 8.

² Professor Lightfoot ‘On Revision,’ p. 25.

³ 1 Corinth. xii. 13.

John, addressed to an age full of baptismal ideas, can have but one meaning. No critical ingenuity, no 'licentious alchymony' of interpretation can ever prove that *water and the spirit* are equivalent to the *spirit without the water*. So with the sixth Chapter. There may be, and there are, objections to making our Lord's Discourse there *exclusively* sacramental. But to sever it from the Sacrament, to make it unsacramental, is contrary to common sense. It is impossible that the Apostles should not have been reminded of it, when the Holy Communion was instituted. It is impossible not to think of the Eucharist, as we read it now. It has been said by the most evangelical of commentators, 'that Jesus intentionally so framed His words, that while they treated at once and for ever of the spiritual fruition, yet that they fitted into the august mystery of the Sacrament when it was ordained, and which He evidently had in His mind¹.'

In this Gospel, then, St. John treats the Sacra-

¹ Bengel.

ments as he has treated so many other things. He spiritualises nature, history, ritual, miracles. But to spiritualise is not to evaporate, to 'subtilize into a metaphor.' He spiritualises Baptism and the Eucharist. That is to say, he shows us their ideal side; he lights them up from above and from within.

III. I defer the further consideration of the leading ideas of St. John's Gospel to my second discourse. Let me conclude with two thoughts of a practical kind:—

1. No thoughtful Christian can fail to have been struck by the fact that, except those few words which our Master 'with His finger wrote upon the ground,' He wrote nothing. He did not bow down over a table piled with manuscripts, and in hours of meditative thought during which He outwatched the stars, erect a monument which might be admired by a succession of sages and critics. He did not write out the complete text of an elaborate system of Theology. He went out into the throng of men. He spoke by the

highways and the lake-side, in words which, if they were high as heaven and deep as the transparent lake, were in form broad and popular. When we consider the analogy of the 'tables that were the work of God,' and 'the writing that was the writing of God¹,' and the value of books in excluding error and securing permanence—we ask why did He not write? There is one reason, derived from His nature. In great books the truest element of greatness is the conviction that we can trace the pathway of a superior mind in pursuit of truth. When he seems to have found it, the writer quivers with delight. With the Word made Flesh, truth cannot be an effort and a conquest—the conclusion toilsomely drawn from premises laboriously acquired. Rather the Truth dwells in Him. He does not say,—After long communion with Divinely-inspired books, after long self-questioning, prompted sometimes by voices that seemed to come from the ancient hills, and the glory of the sunlit heaven, I gradually worked out My system.

¹ Exod. xxxii. 16. See Appendix, Note 6.

He does not say, I have *found* the truth. He does say, 'I *am* the Truth.' We may answer the question why Jesus did not write, with the philosopher of the Middle Ages. The thought of Jesus is preserved in a Diviner way, according to the great promise, 'I will put My law in their mind, and write it in their heart.' That which was done by the members was virtually done by the Head. It will be seen that, in this sense, the Gospels themselves may be looked upon as part of His teaching¹.

Let us, who are Christians, find here a stay for our souls in these unquiet days.

We are living with three creeds echoing round us, which are not our creeds. More boldly and with more developed meaning, since it was announced amid thunder and lightning, on July 18, 1870, the Ultramontane shrieks out the new dogma, which an educated man can scarcely accept otherwise than as a dogma of despair by the suicide of reason. Is it not practically this? 'I believe in a quasi-hypostatic union of the Holy

¹ See Appendix, Note 6.

Ghost with each successive Pontiff? And, in daring contradiction to the Nicene Creed—whose structure classes together the creation of the Scriptures and the creation of the Catholic Church as the great external works of the Holy Ghost, Lord and Life-giver—Scripture and Church are cashiered to exalt one man above both. ‘The appeal to antiquity’—ancient Church or ancient Word—‘is a treason and a heresy.’ Once more, there is the false creed of the Savoyard Vicar, feebly coloured with Christian language—I believe in natural religion without the supernatural; in a Christ better and purer than Socrates; in a Church of unlimited comprehension, without dogmas or miracle, or mysteries. As if natural religion was so natural after all; as if there could be a Christian religion without prayers and sacraments; as if every sacrament were not the commemoration of a miracle, and every prayer a sigh from the mystery of man’s life to the deeper mystery of the life of God. There is a third creed,—I guard myself against saying that the theory of evolution is atheistic, or even necessarily incon-

sistent with the Catholic Faith—whose articles are these. I believe in law without a lawgiver. I believe in strength and visible reality working onward, first by spontaneous generation, afterwards by natural selection¹. Something more. Still, as the Church with the light of an immortal hope falling upon her brow, which is turned eastward, where she looks (and will not always look in vain) for the flush of the promised dawn, chants, ‘I look for the resurrection of the dead, and the life of the world to come,’ outside there comes the response, half-sneer, half-sigh of the zoologist (misnamed anthropologist), ‘I look for the fossilized bones of pithecoïd man, and the everlasting death in a world, which is the only world that ever has been, or ever shall be.’ Let us speak out, with full assurance of faith, the words of Jesus, ‘I am the Resurrection and the Life,’ ‘The Father and I are one.’

2. A still more practical thought is suggested

¹ I refer to a Paper by a distinguished physician in the Proceedings of the Victoria Institute.

to us by the Miracles and Sacraments in St. John's Gospel.

(a) The mention of miracles before a University audience is apt to have a sound of battle. It suggests memories of metaphysical wrestling—matches in which Christian athletes, dead and living, and notably Oxford champions, have gained well-deserved honours. Let us not only maintain the *possibility* of the miraculous (the measure of whose probability is exactly that of the existence of God), and cling to the Gospel miracles as facts. Let us see in them Jesus turning the water of human life into wine, bringing food, and light, and love, and life, to the soul's hunger, and darkness, and loneliness, and death.

(b) So with the Holy Communion. There are those among us who are ready to act as its champions, to assert the reality of the gift which faith does not create but perceive. But let us all see to it that we not only believe about it, but use it, as the Gospel would teach us. There are young men fiercely tempted by the harlot-face

of sensual sin, that looks so fair under the flickering lamplight of passion, so wan and haggard when God's daylight falls again upon the soul. There are some who have begun their Oxford life ill, in idleness and extravagance, which are a grievous wrong to their families and themselves. There are some who, without direct assault from unbelief, feel the faith within them dying in anguish in the intellectual atmosphere of the day, as men in the great forest fires, who, when the flames are miles away, perish by inhaling the burning air. There are some, it may be, in whom a new sense of sin and want is mysteriously awakening. Let them make the sixth Chapter of St. John their preparation for their next communion. Let them remember that these are the words of the Word made Flesh: 'I am the Bread of Life. He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst.'

SERMON V.

ST. JOHN.

ST. JOHN i. 1, 14.

The Word was God. . . And the Word was made flesh.

WE endeavoured this morning to ascertain the leading ideas of the Gospel according to St. John. Its great leading idea is the Divine glory of Christ in the Incarnation. We saw, further, the points of view from which the Gospel would have us contemplate the Miracles, the Discourses, and the Sacraments. We proceed now to consider the leading idea in St. John's delineations of Character.

I. The profoundest thinkers, the most deeply reflective men, are not always the acutest observers, or the most judicious critics of individual character. Jesus alone both knew 'all men'—the delicate traits which distinguished one from the

other, the individual souls who crossed the pathway of His life on earth—and also ‘knew what was in man,’ in our collective humanity. St. John, ‘the Plato of the Twelve,’ as he has been called, appears to have been endowed with some faint reflection of the power to read *men* as well as *man*. As we pierce through the mists of the past; as we try to give form and features to those whose ideal lineaments we have seen so often on the painter’s canvas, or glorified by the sunshine in the Cathedral window; as we bring before us the Incarnate Lord, and the company by whom He was surrounded; we find that we owe yet more to St. John than even to St. Luke. The transparent simplicity of Nathanael; the noble humility of the Baptist; the sensual nature of the Samaritan woman; the rude bluntness of the blind man; the yearning of Philip; the passionate tenderness of Magdalene; the weakness of the sceptical Pilate; the contrasted characters of Judas Iscariot, of Peter and John, of the Judas who was not Iscariot; the melancholy of Thomas, doubting just because he loves: all these we owe,

wholly or in part, to St. John. One cannot honestly sympathise with those who complain of the perpetual iteration and monotony of St. John. When a man accuses the Alps or the ocean of monotony, we may just suspect that there is a deficiency in himself. But while each is individually true, each also is a type of a class, with permanent and universal features. High above all is the figure of the Saviour, as St. John would have us see it. The power of that representation may be faintly illustrated by comparing one portion of St. John's narrative with the device whereby a painter has striven to represent it. We turn to the Discourse of the guest chamber. A great artist wishes to combine the Divine melancholy and Divine peace; the exquisitely blended joy and sorrow; the majestic sweetness of the 'Peace I leave with you,' with the reproachful sadness of 'Ye shall leave Me alone.' But he finds that he has no materials by which he can present to us simultaneously the deepening shadow of the human anguish, and the fulness of the sustaining love. And so just above the Lord

reclining at the table a window is opened; and through it faintly and dimly are suggested rather than sketched Gethsemane, as it was an hour or two later, three sleeping forms and Another that kneels, and a winged shape flitting through the night towards the Olives, with a cup in his hand¹.

I shall, perhaps, best be able to bring out St. John's peculiar power of delineating character by directing your attention to his representation of the Baptist.

Before doing so I will just remind you by a brief quotation from Eusebius that St. John does, not indeed correct (as De Wette and Döllinger have said), but refer to the Synoptical books. 'After the fasting and temptation Matthew shows us the chronology of his book, saying, "Now when Jesus had heard that John was cast into prison, He departed into Galilee." [St. Mark and Luke in the parallel.] It is said that on account

¹ I speak here with a lively recollection of a beautiful article in the *Spectator*, which appeared, I think, in 1866, but which I have been unable to recover.

of these things, the Evangelist John, having been asked to relate in his Gospel the time passed over by the three former Evangelists in silence, and the things done in it by the Saviour (i. e. the things before the imprisonment of the Baptist), gave his assent. First by writing, "This beginning of miracles did Jesus;" then by mentioning the Baptist as even then "baptizing in Ænon near to Salim," and that he shows this distinctly by saying, "For John was not yet cast into prison¹."

What is the originality of the Baptist's character, even in the Synoptics? Not the ascetic garb and fare. Herein he did but profess to imitate Elijah. Not 'boldly rebuking vice.' Elijah and Micaiah stood up as bravely to Ahab. Not even 'patiently suffering for the truth's sake.' The mutilated body, 'stretched upon the threshold of Christianity,' only marks the *via dolorosa*, over which the whole army of martyrs have passed to their crown.

¹ Euseb. Pamph. Histor. Eccles. iii. 24. Cf. Tischend. Synopsis Evang. xxiv, xxvi.

It is to something else that we must look as constituting his originality.

The world recognises jealousy as the chief weakness of popular leaders and preachers. Such men are spiritual athletes, who cannot bear a rival. The greatest of popular preachers, the darling of Antioch and Constantinople, admits that he who can overcome this is almost like the disembodied spirits, whose lives, pure as the crystal stream, can never be darkened by any shadow of envy, or vainglory, or other sickly or unworthy passion. But the leader of a great party in a nation; the founder of a sect, which has vitality enough to live on for years; who was probably even regarded by some as Messiah, when St. John presided at Ephesus—that he should have bowed down in prostrate humiliation before a younger successor, this is original indeed.

The Baptist was distinguished by strength, independence, purity.

By *strength*. If ever there was a man unlike the lithe reed that gives itself to be tossed¹ by the

¹ σαλευόμενον, St. Matthew xi. 7.

wind, it was the Baptist. Your strong man is self-conscious. He has presided over the slow and painful elaboration of his character. He has looked on with satisfaction at the stiffening of his moral fibre into steel, and knows what it is worth. 'Humility,' it has truly enough been said, 'has never been a feature of strong Jewish natures.' Yet this strong man says, 'He that cometh after me is *stronger* than I¹.'

Independence is another of his characteristics. Yet, like David in God's presence declaring 'I will be base in my own sight,' so the Baptist exclaims, 'Whose shoes I am not worthy to stoop down and unloose.'

And above all the Baptist was *pure*. An effective moral teacher must 'In purity of manhood stand upright.' Never could he have brought men to repentance, if he had not himself repented. The words 'generation of vipers' would have been a mere scream of impotent rage, if he had not crushed the serpent in his own heart. Yet, in the presence of Jesus, that pure soul seems black

¹ ἰσχυρότερος.

like the waters of a mountain-lake in the neighbourhood of the newly-fallen snow. The Baptism of water he knew; of the Baptism of fire, searching and sifting to the marrow, he recognized the need, 'I have need to be baptized of Thee.'

This abnegation it is which is so thoroughly original. Nothing in the Baptist's early life can account for it. Only sons, like the child of the aged Zacharias, are not commonly very unselfish. It ill becomes us, lounging in our easy chairs, the 'heirs of all the ages' in cookery and scientific comfort, to sneer at asceticism. But unnatural humility in one direction is sometimes made up for by unnatural pride in another. The haughtiest of the sons of men have worn haircloth next their skin, and lived upon fare less delicate than locusts and wild honey. The solution is not given by Renan, when he says, 'There is no other instance of the chief of a school receiving, with prostrate humility, the man who is to succeed and to eclipse him. But the Baptist was of the same age as Christ, and very young according

to the ideas of the times—and youth is capable of any abnegation.’ I know not what young men will think of the interesting quality here ascribed to youth. We who are older probably agree with Aristotle, who tells us in his Rhetoric, that ‘the young are fond of honour, rather fond of victory. For youth desires superiority.’ And that ‘young men are *μεγαλόψυχοι*. For they have not yet been humbled by the discipline of life.’

I have dwelt upon this central characteristic of the Baptist at some length, because the way in which it is grasped by St. John illustrates one peculiarity of his Gospel. All his delineation of the Baptist brings out this note of his character with increasing clearness; ‘He confessed and denied not, but confessed I am not the Christ.’—‘Behold the Lamb of God.’ ‘He must increase, but I must decrease¹.’ It is the Baptist’s picture seen in the light of his utter self-abnegation.

As in the case of this delineation of character, so is it with all others in this Gospel. The portraits of St. John are *idealized* pictures. But let

¹ St. John i. 19, 20, 39, 46; iii. 30.

us understand the word. We see the likeness of an ordinary face, endowed with a sort of vapid and unmeaning beauty; a coarse face, padded and coloured by a cunning hand. People recognise the likeness, and say, 'It is such an one, only a little *idealized*.' No! A face surprised with the glow of a virtuous feeling, or the visible inspiration of a triumphant thought; seen transfigured, interpreted in the light of an *idea*, of the idea of its life, this is an *idealized* picture. And such are the pictures in St. John.

We hear much of the 'unhistorical character of St. John's school.' But who are the really great masters of fiction? Not those who cover reams of paper with fine writing; but those who with the decided hand of genius strike off characters in a few bold lines,—those in whose pages the person and the words which he speaks are perfectly adapted. It has been said that in Shakespeare there is no image, however exquisite, which would not lose by being detached from its context, no speech which would not suffer by being placed in other lips. If it be so, either

the old man, with the senile style of which we hear so much, was a mighty dramatic genius; or, there is truth in the words, 'That which we have seen and heard, declared we unto you'¹.

This may be the fitting place to bring before you a few of those minute touches in this Gospel, too minute and too delicate to have been deliberately invented; which, so far as they are not fancifully interpreted, do so much to establish the *verisimilitude* of a narrative. I mean, not by themselves to make it *probable* (the *probable* is that for the reality of which we can allege some reason) but *likely*, 'bearing the closest resemblance to that which is classed in our minds under the predicament of existence'².

I select a few instances.

(a) 'His disciples came, and marvelled that He talked with the woman: yet no man said, Why talkest Thou with her?' 'The disciples looked one on another, doubting of whom He

¹ 1 St. John i. 3.

² Blanco White, quoted in Bishop Hampden's 'Philosophical Evidences of Christianity.'

spake. Now, there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter, therefore, beckoned to him, that he should ask who it should be of whom He spake¹.'

With us men, familiarity breeds contempt. No dignity will assert itself against a certain degree of intimacy. 'No man is a hero to his valet.' These passages, quite incidentally and informally, show that it was not so with the Word made Flesh. Those simple men were with Him in familiarities, that would have discoloured anything that was not heavenly, and belittled anything that was not Divine. They trod the same road; they rocked in the same boat; they rested in the same chamber; they partook of the same coarse fare; they drew out of the same scanty purse. Man exacts much of the idols in whose presence he lives; he sets them up easily, but pulverizes them upon very slight provocation. One bitter word, one fretful or peevish sentence, one self-seeking action, one questionable look, would have dethroned Him. But 'all our experi-

¹ St. John iv. 27, xiii. 22, 24.

ence is reversed.' With us, familiarity breeds contempt. But as the disciples grew more familiar with Him, He surrounds Himself with an awful dignity upon which they dare not intrude¹.

(b) 'I go not up to the Feast,' (for οὐκ, not οὐπω, is certainly the true teaching). A charge of falsehood, or of fickleness, obviously lies against these words. Yet they are fearlessly written down, though their meaning does not appear upon the surface.

One like the Word made Flesh must and will use words in His own sense. Our great Christian moral philosopher has said that 'a man may be under a moral obligation to say what he foresees will deceive, without his intending it.' At all events, Jesus will *weight* these words with the meaning of His own soul. He is on the journey of which we read towards the close of the ninth Chapter of St. Luke. To Him there is but one going up to Jerusalem, one Feast. 'My going up is not to this Feast².'

¹ See Bushnell, 'Character of Christ.'

² See Appendix, Note 7.

(c) 'Jesus wept.'

Just before 'He was troubled.' Rather *troubled Himself*¹, for a certain Divine decorum tempers all that we read of Him, and He is not represented to us as possessing a nature to be played upon by passive emotions. Why? We cannot fully tell. Perhaps, we may conceive the case of a physician coming into a room, where friends and children are sobbing over one whom they supposed to be doomed, himself weeping in sympathy, though sure that he can heal. But at least, this shows us that we have a real Christ. It was never invented. The imaginary Christ would have walked majestically up the slope of the Mount of Olives, and, standing with a halo of the sunset round His brow, have bidden the dead man rise. The real Christ was a dusty and wayworn man, who wept over the grave, and lifted up His eyes. The reality teaches us that the dead are not raised by a stoic philosopher, with an eye of ice and a heart of marble, but by One who is very Man, with the tender weakness that is more

¹ ἐτάραξεν ἑαυτὸν, St. John xi. 34.

beautiful than all our strength. This is more majestic as well as more moving. But could St. John have invented it¹?

II. There are two more leading ideas in St. John's Gospel.

1. It was intended to show the growth of belief and unbelief round our Lord's Person. We see the tide gathering, until at last it goes over the head of the victim. Three miracles form three points round which it gathers—the healing of the Bethesda, the cure of the blind man, and the resurrection of Lazarus.

Let us take another important instance.

We have seen that the special miracles recorded by the Synoptics are omitted by St. John, with the exception of the Feeding of the Five Thousand, and the incident which immediately follows it. Why do the circles intersect here?

No doubt the importance of the Discourse in the synagogue at Capernaum, and the symbolical character of the miracle, are sufficient to account

¹ See M. Godet, 'Sur l'Évangile de S. Jean.'

for this. Historically also these passages, taken in conjunction with the beginning of the seventh Chapter, show us, that while the Synoptics mainly follow the Galilean Ministry, and St. John that in Jerusalem,—yet that the fourth Evangelist was perfectly acquainted with the Galilean Ministry. For the Passover, mentioned in the sixth Chapter, occurred in April, the Feast of Tabernacles in the seventh Chapter, in the end of September, or the beginning of October¹. St. John then tells us that in the interval, ‘Jesus was *walking* in Galilee,’ which perfectly describes one main external feature of the Galilean Ministry².

But, assuredly, one object which the Evangelist had in view was to trace out the progress of belief and unbelief. And in the fifth and sixth Chapters we have two forms of unbelief contrasted. The unbelief of Jerusalem, ‘the Jews

¹ St. John vi. 4, vii. 2, 14.

² περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ, St. John vii. 1.—‘Ex Hebraismo, ut alia verba eundi, *versor, commoror*. vii. 1, xi. 54, in quibus locis simul respicitur quod Jesus *ambulando docebat*.’—Bretschneider, Lex. Man. s. v.

sought to kill Him,'—the unbelief of Galilee, 'This is an hard saying, who can hear it?' 'Many of His disciples went back, and walked no more with Him¹.' Types of two forms of unbelief in all ages! One is sad or contemptuous, another fanatical. One sneers, another strikes. One sighs, another grinds its teeth. One would kill Him if it could; another turns upon its heel. One curses Him, and loathes the sacred wounds; another would only pierce His loving heart by leaving Him alone.

The very miracle is mentioned here, because it led to unbelief.

2. The fourth Gospel is throughout pervaded by the idea of human witness, of human testimony to Christ, from the Baptist; from the disciples; from the Jews at Jerusalem, during the first Passover; from the people which were with Him when He called Lazarus out of the grave; from the Pharisees who believed, but did not confess; from Himself, who saw the blood and

¹ St. John v. 18; vi. 60, 66.

water coming from the pierced side ; from Pilate and Caiaphas.

St. John delights to arrest and make permanent the burning cries of confession wrung from the hearts of man. From the Baptist, ‘Behold the Lamb of God!’ from Nathanael, ‘Rabbi! Thou art the Son of God;’ from the Samaritan woman, ‘Is not this the Christ?’ from Peter, ‘We believe that Thou art that Christ, the Son of the living God;’ from the people, ‘When Christ cometh will He do more miracles than these which this man hath done?’ from the officers, ‘Never man spake like this man;’ from the blind man, ‘Lord, I believe;’ from Martha, ‘I believe that Thou art the Christ, the Son of God;’ from Pilate, ‘I find no fault in Him;’ from Thomas, ‘My Lord and my God.’ Wonderful music! drawn from the heart of man by the hand of Faith, running up the scales from its faintest and lowest note, ‘Thou art the King of Israel,’ to its grandest and richest harmony, ‘My Lord and my God.’

And here it may be mentioned, how with a grave and gracious irony St. John, again and again,

takes up the supposed objections, which in reality were so many proofs. Thus: 'Then said the Jews among themselves, whither will He go, that we shall not find Him? Will He go unto the dispersed among the Gentiles, and teach the Gentiles?' Easily answered by Gentiles, who were addressed by the Apostle from a Gentile city, in a Gentile language¹. Again. 'Some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh out of the seed of David, and out of the town of Bethlehem, where David was?' And so, when men allow themselves to exclaim triumphantly, John knew nothing of the birth in Bethlehem—we can only say that they know little of John.

(a) One idea of this Gospel, then, is that it is a Gospel of witness, of human witness, to our Lord. Faith is a plant which is intended to rise upward by twining round the pillar of evidence. We may see how much plausibility there is in the sneering assertion that the 'Joannic school used, without scruple, the principle which was

¹ St. John vii. 35.

² Ibid. ver. 42.

destined to become Hegelian, it *ought* to be so, ergo, it *is*;' and 'that it is, more and more, an admitted principle of criticism, that if we would write *history*, we must mould our conception after the type in the Synoptics, not after that in the fourth Gospel.' We may point to such a passage as the opening of the fourth Chapter, ('When the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, He left Judæa and departed again into Galilee,') with its matter of fact but valuable historical explanation. Here, again, St. John refers to and illustrates the Synoptics. For the fact that John was cast into prison would not, by itself, have determined our Lord's departure from Judæa into Galilee, which indeed was part of the dominion of Herod Antipas. But every attentive reader may see for himself, that one leading idea of this Gospel is founded upon the great historical principle of the validity of *human testimony*—the great safeguard against scepticism and fanaticism. 'If we receive the testimony of men' to the effect that 'Jesus is the Son of

God,' writes St. John in his Epistle, with evident reference to his Gospel¹. The very form of the expression² shows that we do assuredly receive such witness, not as Christians, but as rational men, according to principles which recommend themselves naturally to the unsophisticated human intellect.

(b) But again, as 'the witness of God is greater,' so this Gospel is full of *Divine witness* to Jesus. Hence the mention of the attesting voice from heaven, 'I have both glorified it and will glorify it again.' Hence the intense conviction that the Scriptures are 'they which testify of Him,' that 'had they believed Moses, they would have believed Him.' Hence the accumulated reference to Type and Prophecy in the narrative of the Atoning Death. In a mere human historian there might have seemed to be no more of deep purpose in the particular cruelties inflicted by the rude soldiery and the furious mob, than in the shape of the tangled knots of sea-weed flung by the spring-tide upon the beach. But every

¹ 1 St. John v. 9.

² εἰ λαμβάνομεν.

incident in the central event of the history of humanity is to his eye arranged 'by the determinate counsel and foreknowledge of God.' The lots upon the poor vestment, that wrapped the wasted form, were cast by a Divine Hand. The vessel with vinegar, the sponge and hyssop, were not there by chance. The perfection and dignity of that Body, which seemed so helpless, were guaranteed by the rubric of the Divine ritual in regard to the paschal lamb, 'Not a bone of him shall be broken.' The thrust of the soldier's lance is in the dark background of Zechariah's prophecy, and written upon the very Body that shall come in the clouds of heaven, 'They shall look on Him whom they pierced.' The Evangelist's spirit sails over the deep of Scripture as over an Equatorial Ocean, but on the far horizon of prophecy he sees its Southern Cross.

(c) His own Miracles are yet another witness in this Gospel of witness. 'I have greater witness than that of John; for the *works* which the Father hath given Me to finish, the same works that

I do, bear witness of Me, that the Father hath sent Me¹.

Miracles are called by four names in the New Testament. Of these three are thrown together in several verses². Miracles are *δυνάμεις*, as manifestations of Divine Power; *τέρατα*, (or *θαυμάσια* in one passage) as producing holy awe and amazement; *σημεῖα*, as moral evidences to all who are right disposed.

The fourth synonym for Miracles is *Works*, frequently used by St. John.

St. Paul's use of *works* throws instructive light upon this. By works, he never means *good works*. They are opposed to *πίστις*, as an inward principle of heavenly life to the sum total of the product of the weakened and enslaved powers of the natural man³. Works are those things which it is *natural* for man to do, being what he is.

¹ St. John v. 36.

² Acts ii. 22; Hebrews ii. 4. See the works of *Anti-christ*, 2 Thess. ii. 9.

³ Tholuck on Romans.

Even so with Christ's works. They are, as the Baptist in St. Matthew's Gospel heard of them¹, such works as Christ would do, such as were natural for Him to work. There are many speculative difficulties about miracles. We are used to reasoning from miracles up to Christ; may we not reason from Christ down to the miracles? Given a being like Christ, the Word made flesh—the Christmas Eve, the Star of the Epiphany, the glory of the Transfiguration, the riven rock, the rent veil, the opened grave, the Ascension to the heaven of heavens, are but the fitting framework of that divine picture. Voices from the silence which men deem eternal, and rays from the world which to them is darkness, may well haunt with their echoes, and lighten with their glory, the pathway of a Life like that. The sick healed, the demoniacs dispossessed, the bread multiplied, the winds hushed, the waves on which He trod as securely as if they were Galilean meadows upon a summer's day, all these cease to be unnatural

¹ τὰ ἔργα τοῦ Χριστοῦ, St. Matthew xi. 2.

—‘His Name is wonderful.’ Therefore the supernatural is His natural element; supernatural works are natural for Him to do. For the believer, the Person of Christ witnesses to His miracles. For the unbeliever, the miracles witness to His Person.

(d) There is a fourth testimony in the Gospel of testimony—the witness of Jesus to *Himself*—to His glory, to His sinlessness, ‘Though I bear record of Myself, yet My record is true’¹.

Consider what this witness is. If any of us know a holy man, we know a humble man. The holiest men are the most conscious of their own sinfulness. It is not a fashion of speech. It is not cant or hypocrisy. The writer, who is perfectly satisfied with his own lines, is not a poet. The painters or sculptors who have no noble dissatisfaction with their work, may be ingenious and dexterous, but they are not artists. They have none of that straining forward to an unattained and unattainable ideal of beauty, which is the heritage of genius. So too the man who is per-

¹ St. John viii. 14.

fectly content with his own spiritual condition may have a mechanical regularity of habit. He may be a respectable Pharisee. But he is utterly without that *saintliness* which is, as it were, the genius of goodness.

Now Jesus had the loftiest idea of duty. He was also the meekest and humblest of men. Yet in His Life there is one fundamental difference from the lives of the saints. They are full of burning words of penitence: they are burdened with cries of confession. But we have long Discourses of Jesus. We have one soliloquy with His Father in the seventeenth Chapter. Yet there is no confession of sin. He can bare His noble breast to His enemies, and say, 'Which of you convinceth Me of sin?' He can go further; He can declare, 'The Prince of this world cometh, and hath nothing in Me.' Further yet—in those solemn moments when death is near; when moral natures, seemingly made of the strongest granite, crack and crumble before the fire of eternity; He can lift up His calm and trustful eyes to Heaven, and say, 'I have glorified Thee on the

earth, I have finished the work which Thou gavest Me to do.' And with this we know that His spiritual insight was so keen and piercing, that not one mote could have floated upon the tide of His purity without being detected by that eagle eye,—that one speck or stain could not have rested on the very skirts of the garment of His humanity, without soiling in His sight the raiment that was as white as snow. This holy Man, with the highest idea of duty; this humble Man, who prays falling upon His face; this keen-sighted Man, who sees further into sin than any other, declares that His life and the perfect rule of goodness are in unbroken harmony. What witness is comparable to this witness of Jesus to Himself?

On the whole, then, the leading ideas of St. John's Gospel are these. First, it is, in a special sense, the Gospel of the Incarnate Lord. Then it is the Gospel in which the Miracles and Discourses of Jesus, the Sacraments of the Church, and the Characters of those who are delineated, are spiritualized, and viewed from a certain high

and ideal stand-point. Finally, it is the Gospel which exhibits the growth of belief and unbelief; the Gospel of witness—the witness of men, the witness of the Father, the witness of Scripture, the witness of miracles, the witness of Himself.

III. In bringing this series of sermons to a close, I will but add one parting word of exhortation to my younger brethren.

There are many voices claiming the allegiance of your intellect. Judge all teaching, and all masters, in the last result, by the words of Christ. And for this reason.

‘The Word was God, and the Word was made Flesh.’ He had not only a true Human Body, but a ‘reasonable Soul,’ a true Human Intellect. In the one Person of Christ, there are two forms of Wisdom, two manners of knowledge. The finite intelligence and the Infinite, the human and the Divine, differ as the created from the Uncreated, as the relative light of the Incarnate Word from the absolute light of the Uncreated Word. But they are at one, and work to one end. Of these

two lights, the lesser is not darkened, but increased by the greater. Our knowledge of ourselves rests upon the ultimate fact of *consciousness*; but He knew Himself, not only in the light of consciousness, but in the light of God. 'I am not alone, but I and the Father that sent Me¹.' Therefore the Human Mind of Jesus is never alone². And the processes and development of the Human Reason rest upon the Infinite Wisdom.

If this be the true idea of Christ, what shall we say of His word? Must there not be perpetual power, consummate beauty and originality, perfect truth, in the words of the Word made Flesh?

We may smile bitterly with Schenkel at the simple men, who looked upon the very number of the four Gospels as divinely harmonising with the quarters of the world, and the principal winds, and the form of the cherubim. We may be

¹ St. John xvi. 32. See Appendix, Note 8.

² St. John v. 30, viii. 16-18, xiv. 10. See Gratry, 'Les Sophistes,' 335.

amused, if we will, at Augustine's quaint yet beautiful conceit, in expounding and applying to St. John the text in the Psalms, 'The mountains shall bring peace, and the little hills righteousness to the people.' The old man, with the shadows and the sunlights of the hills of Africa present to his mind, says, 'The mountains are great souls, like that of John; the little hills are ordinary ones, like ours. Never should we have received the light of faith, unless those great mountain-tops, lighted up by the heavenly wisdom, had passed them on to us.' Yet as we read the words of Christ, and think who spoke them, we need not be ashamed to cry with Bernard, 'I hear not Moses now. To me he is of stammering lips. Isaiah's lips are unclean. Jeremiah cannot speak; he is a child. All the prophets are mute. *Ipse, ipse, quem loquuntur, ipse loquetur.*' Well may we, in our own church, stand when the Gospel is read, out of reverence to the Master's word, and burst forth into the chant of glory. Therefore let us be of good courage. One may tell us that the photograph, which has been projected on the

plate of the Gospel by light from Heaven, is yellowing, and will have faded away in another generation. Others may tell us of the prejudice of our Christian training. These dogmatic prepossessions are, no doubt, respectable for the children of clergymen, whose education was possibly conducted by country Parsons. But all the products of the human intellect are subjected to necessary laws. A day will come, and soon, when another Brucker or Cousin will teach all educated men to treat dogmas—even the dogma of the Word—with the same cold and disinterested impartiality, wherewith they might study the Fauna and Flora of the Silurian epoch. Others again may inveigh against the narrowing effect of dogma, and the repression of the moral and spiritual by it. But the picture cannot fade, if it is drawn on an eternal plate, by eternal light, and renewed again and again. The system may pass away if it be a mere product of the human mind; not, if St. John be true, when he speaks of the *message* which we have heard from him, and *announce* (mark the authoritative, the half-

sacerdotal word, ἀναγγέλλομεν) *announce* unto you¹. Dogma may be repressive. But is the eagle of God chained to earth by dogma? This leading idea of his Gospel, this dogma of the Incarnate Word, is the ambient air upon which he floats. The view which he shows us is like one in a southern land, where the prospect is not bounded by any milky film or mist in the lustrous air, but by the weakness of the organ. The *dogmatic* evangelist is the *spiritual* evangelist also. Cling then to these words. As you would keep the hope of immortality and the belief in God; as you would be pure amid the fires of youth, and hopeful in the terrible monotony of middle age; as you would have pardon for your sins through the redeeming Blood, and strength for your weakness in a life-sustaining Sacrament; as you would have everlasting Arms to uphold your human mutability, and a pierced Hand to wipe away your tears;—cling to them. They cannot fail you. They are the words of the Word made flesh. Enter this porch with prayer, and like Moses of old

¹ 1 St. John i. 5.

‘you shall hear the voice of One speaking unto you from off the mercy-seat, and He shall speak unto you¹.’ And as at the Lesser Entrance in the Greek ritual—the entrance of the Gospel, considered as enshrining Christ, who is the Wisdom²—there are hymns amid the darkening shadows of the sunset-hour to the ‘Holy and Joyful Light;’ so in the spiritual darkness that is settling down upon the world, you shall be able hopefully to pray, that you and all ‘the Church being enlightened by the doctrine of the blessed Apostle and Evangelist St. John, may so walk in the light of his truth that it may at length attain to the light of everlasting life, through Jesus Christ our Lord.’

¹ Numbers vii. 89.

² So ‘the 24th Psalm is recited in the Synagogue, at the carrying back of the volume of the Law, the *written Word of God*, into its shrine: we see here the return of Christ Himself—the *Living Word*—into His Heavenly Shrine.’—Bishop Wordsworth, ‘Holy Bible,’ Psalms, p. 34.

APPENDIX.

NOTE 1, p. 6.

‘THE most ancient interpretation of this passage is that which St. Jerome heard from some learned Jews, who became Christians. It refers it to that passage in the 11th of Isaiah, where we read of a Branch growing out of the roots of Jesse. But the Hebrew word is *Nézer*. St. Matthew’s meaning in that case would be—He who contemptuously gives to the Son of David the name of Nazarene accomplishes Prophecy, for this Nazarene is the true *Nézer*, the Branch of God, growing out of the root of Jesse.

‘I think that there is another and more striking explanation. In Hebrew the name Nazarene is pronounced *Nozri*. The Jews at this day call Jesus by this name in contempt. But the same word *Nozri* signifies also “my Saviour,” “my Protector.” This expression is not, indeed, found in any isolated Messianic passage in the Old Testament, but all the Prophets, without exception, represent Him as the Saviour and Protector of Israel. St. Matthew

means to say—It is a stumbling-block to you that the Son of David has been brought up in this poor Nazareth. In your wish to insult Him by this reproach, you do but accomplish Prophecy. When you call Him *Nozri* you announce His truth : you fulfil that which the Prophets foretold : you declare that He is your Saviour and Protector. This is one reason why He was to come from Nazareth, that those who insult Him under the name of *Nozri* should be obliged to glorify Him by saying “My Redeemer and Protector,” which is, in point of fact, conformable to the word of the Prophets.’—Riggenbach, ‘Life of Jesus’ (French translation), pp. 203, 204.

NOTE 2, p. 7.

Καὶ ἄλλως δὲ ἐπλήρωσε τὸν νόμον, τούτεστιν ἀνεπλήρωσεν ὅσα γὰρ ἐκεῖνος ἐσκιαγράφησε, ταῦτα οὗτος τελείως ἐζωγράφησεν· ἐκεῖνος τὸ μὴ φωνώσης, οὗτος τὸ μηδὲ θυμωθῆς εἰκῆ. ὡσπερ καὶ ὁ ζωγράφος οὐ καταλείπει τὴν σκιαγραφίαν ἀλλὰ μᾶλλον ἀναπληροῖ.—Theophyl. in Matt. v. Tom. i. 25. See a long Catena of passages from the Fathers to the same effect in Hammond’s interesting note, ‘Practical Catechism,’ Lib. ii. Sect. 3, pp. 110–114.

NOTE 3, p. 57.

‘The Latin copy of St. Mark’s Gospel at Venice is proved not to be an original by irrefragable arguments. (a) From the errors of the copyist, (b) the various corrections, (c) the markings of the sections, (d) the style of the Latin. (e) This MS. has the preface by St. Jerome *written in the same hand*. (f) The character of the writing, and the orthography, are perfectly distinct from those of the Apostolic age. From all this it appears that this MS. is to be reckoned among the oldest Latin copies, if not of the fifth, at least of the sixth century; but that it cannot be an autograph of St. Mark the Evangelist.’—Dank, ‘Hist. Revelat.’ Div. ii. 282, 283. This Latin MS., known to critics as ‘for’ (i. e. Foroiulensis) is assigned by Tischendorf to the sixth century.—‘Nov. Test.’ Præf. ccxlix.

NOTE 4, p. 98.

‘M. Renan supposes that Jesus had one of those exquisite faces which sometimes appear in the Jewish race (‘Vie de Jésus,’ p. 80). It is remarkable that the East, in its mosaics and pictures, has always presented a Christ with a severe face, while the West has sunk to a soft, fair face, with a high colour. I must confess that the grand

mosaics of the Calvary at Jerusalem, and of the beautiful Byzantine apses, possessed by Greece and Italy, go more directly to the soul. The gentle Galilean cannot properly be represented with light hair, nor with a curled beard, gracefully divided. Art should avoid the hardness of the mosaists without falling into the insipidity of our painters.'—Michon, 'Vie de Jésus,' i. 197, 198.

NOTE 5, p. 124.

Bishop Copleston's Sermon on the Marriage in Cana was published, along with several others, by Archbishop Whately in 1854, in a volume called 'Remains of the late Edward Copleston, D.D., &c.' (J. W. Parker, West Strand, London). It is the Eleventh Sermon in the collection. The Archbishop's note to it is:—

'There is something remarkable in the history of this Sermon. The main substance of it had been stated to me by a friend who had been struck with a sermon he had heard in which this view was taken. I repeated this to Dr. Copleston, who was so much struck with it that he thereupon composed the following discourse, which I heard him preach for the first time. From recollection of this, I afterwards myself wrote a sermon, which has since been published.'

The Bishop of Killaloe, who has been good enough to

furnish me with the information contained in this note, believes that the original of these sermons is one by Saurin.

NOTE 6, p. 146.

Jesus wrote no book.—See Neander, 'Life of Christ,' p. 104.

The whole question is admirably discussed by Thomas Aquinas.

'Summary.

' It might seem that Christ ought to have written: for—

' 1. Writing is best for an immortal doctrine. St. Luke xxi. 33.

' 2. Analogy of Old Law. Deut. xxiv. 1, xxxii. 16, xxxi. 18, xxiv. 12.

' 3. Exclusion of error. "Some are wont to be surprised because the Lord Himself wrote nothing, so that we must believe others writing of Him. This is specially said by that class of Pagans, and of others, who will not openly blaspheme, and who allow Him surpassing wisdom, but simply as Man. They say that the disciples gave Him more than His due, so as to call Him God."

' Yet it is matter of fact that He wrote nothing.

'Answer.

' 1. The more excellent mode suited the most excellent

teacher. Cf. St. Matt. vii. 1. The Analogy of Pythagoras and of Socrates, who wrote nothing.

‘ 2. Most excellent doctrine cannot be cramped into books. Cf. St. John xxi. 25. St. Augustine says, ‘Not that there would not be local room, but *capacitate legentium comprehendi non posse.*’

‘ 3. Due order through disciples to people. Mystical reference to Proverbs ix. 3.

‘ Again,

‘ 1. What was done by members was done by the Head. *Qui facit per alium facit per se.*

‘ 2. Old law might be written, but 2 Cor. iii. 3.

‘ 3. Those who believed not Apostles would not have believed Christ.’

Cajetan adds some good thoughts, showing how this was more worthy of Christ's divine glory.

‘ Christ teaches, *like God*, not by writing. Analogy of God's mode of teaching natural things.

‘ Jeremiah xxxi. 33. He will prove His doctrine one of spirit and life, not of death and the letter. Christ, knowing that this internal teaching was reserved to Him as Lord, committed not His writing to paper, as if the doctrine must perish if the writing were lost, which He would preserve

for ever by an inward light.'—D. Thomæ, 'Summa Theologiæ cum Commentariis Caietani.' Quæst. XLII. Art. iv. Tom. iv. p. 142.

NOTE 7, p. 164.

The germ of this explanation is found at an early date. Ἐλεγεν ὅτι οὐκ ἀναβαίνω, κ.τ.λ. οὐ γὰρ ἐψεύδεται, μή γένοιτο. —μυστήριως γὰρ καὶ πνευματικῶς διαλεγόμενον τοῖς αὐτοῦ ἀδελφοῖς οὐκ ᾔδεισαν τί ἔλεγεν ἔλεγε γὰρ αὐτοῖς μὴ ἀναβαίνω εἰς τὸ ἱερόν ἐν τῇ ἑορτῇ ἐκείνῃ μηδὲ εἰς τὸν σταυρὸν τοῦ τελειῶσαι τέως τὴν οἰκονομίαν τοῦ πάθους αὐτοῦ.—Eriphan. (quoted by Tischend. 'Nov. Test.' p. 594); cf. 'Christo vero ille fuit dies festus, quo passione suâ redemit mundum,' August. de Q. Nov. et Vet. Test. Qu. 78.

NOTE 8, p. 180.

Aquinas discusses the question whether our Lord had other than Divine knowledge. His answer is, that the affirmative is involved in the verity of His Incarnation. 'Filius Dei naturam integram assumpsit, i. e. non solùm corpus sed etiam animum, non solùm *sensitivam*, sed etiam *rationalem*. Nihil naturalium Christo deficit, quia totam Humanam Naturam assumpsit. Ideò, in sextâ Synodo

damnata est positio negantium in Christo esse *duas scientias*, vel duas sapientias . . . Minus lumen non offuscatur, per majus, sed magis augetur, sicut lumen aeris per lumen solis. Et hoc modo lumen scientiæ non offuscatur sed clarescit in animo Christi per lumen scientiæ inditum.' (T. Aquinas, Part. III. Qu. IX. Art. 1.)

February 1872.

*A CATALOGUE of THEOLOGICAL BOOKS,
with a Short Account of their
Character and Aim,*

Published by

MACMILLAN AND CO.

Bedford Street, Covent Garden, London.

.....

Abbott (Rev. E. A.)—BIBLE LESSONS. By the Rev. E. A. ABBOTT, M.A., Head Master of the City of London School. Second Edition. Crown 8vo. 4s. 6d.

Among the subjects treated in this volume are:—"The Times of Christ," "The Life of Christ," "Christ's Miracles," "Christ's Sacrifice," "Love," "Forgiveness," "Faith," and "Prayer." The book is written in the form of dialogues carried on between a teacher and pupil, and its main object is to make the scholar think for himself. The great bulk of the dialogues represents in the spirit, and often in the words, the religious instruction which the author has been in the habit of giving to the Fifth and Sixth Forms of the City of London School. "Wise, suggestive, and really profound initiation into religious thought."—Guardian. The Bishop of St. David's, in his speech at the Education Conference at Abergwilly, says he thinks "nobody could read them without being the better for them himself, and being also able to see how this difficult duty of imparting a sound religious education may be effected."

Ainger (Rev. Alfred).—SERMONS PREACHED IN THE TEMPLE CHURCH. By the Rev. ALFRED AINGER, M.A. of Trinity Hall, Cambridge, Reader at the Temple Church. Extra fcap. 8vo. 6s.

This volume contains twenty-four Sermons preached at various times during the last few years in the Temple Church, and are characterised by such qualities as are likely to make them acceptable to cultivated and thoughtful readers. They are free from conventionality in subject and treatment, while they are at the same time, earnest and impressive in manner. The following are a few of the topics treated of:—"Boldness;" "Murder, Ancient and Modern;" "The Atonement;" "The Resurrection;" "The Fear of Death;" "The Forgiveness of Sins, the Remission of a Debt" (2 Sermons); "Anger, Noble and Ignoble;" "Culture and Temptation;" "The Religious Aspect of Wit and Humour;" "The Life of the Ascended Christ." "It is," the British Quarterly says, "the fresh unconventional talk of a clear independent thinker, addressed to a congregation of thinkers. . . . Thoughtful men will be greatly charmed by this little volume."

Barry, Alfred, D.D.—The ATONEMENT of CHRIST. Six Lectures delivered in Hereford Cathedral during Holy Week, 1871. By ALFRED BARRY, D.D., D.C.L., Principal of King's College, London. Fcap. 8vo. 2s. 6d.

In writing these Sermons, it has been the object of Dr. Barry to set forth the deep practical importance of the doctrinal truths of the Atonement. "The one truth," we quote from the Preface, "which, beyond all others, I desire that these may suggest, is the inseparable unity which must exist between Christian doctrine, even in its more mysterious forms, and Christian morality or devotion. They are a slight contribution to the plea of that connection of Religion and Theology, which in our own time is so frequently and, as it seems to me, so unreasonably denied." The Guardian calls them "striking and eloquent lectures."

Binney.—SERMONS PREACHED IN THE KING'S WEIGH HOUSE CHAPEL, 1829—69. By THOMAS BINNEY, D.D. New and Cheaper Edition. Extra fcap. 8vo. 4s. 6d.

In the earnestness and vigour which characterize the sermons in this volume the reader will find a clue to the vast influence exerted by Mr. Binney for forty years over a wide circle, particularly young men. In the concluding sermon, preached after the publication of the first edition, he reviews the period of his ministry as a whole, dwelling especially on its religious aspects. "Full of robust intelligence, of reverent but independent thinking on the most profound and holy themes, and of earnest practical purpose."—London Quarterly Review.

Burgon.—A TREATISE on the PASTORAL OFFICE.

Addressed chiefly to Candidates for Holy Orders, or to those who have recently undertaken the cure of souls. By the Rev. JOHN W. BURGON, M.A., Oxford. 8vo. 12s.

The object of this work is to expound the great ends to be accomplished by the Pastoral office, and to investigate the various means by which these ends may best be gained. The earlier chapters treat of Pastoral study. Full directions are given as to preaching and sermon-writing, pastoral visiting in times both of sickness and health, village education and catechising, and confirmation. Under the heading of "Pastoral Method" two chapters are devoted to shewing how each of the occasional offices of the Church may be most properly conducted, as well as how a clergyman's ordinary public ministrations may be performed with the greatest success. The best methods of parochial management are examined, and an effort is made to exhibit the various elements of the true pastoral spirit. "The spirit in which it approaches and solves practical questions is at once full of common sense and at the same time marked by a deep reverential piety and a largeness of charity which are truly admirable."—Spectator.

Butler (G.)—Works by the Rev. GEORGE BUTLER, M.A.,
Principal of Liverpool College :

FAMILY PRAYERS. Crown 8vo. 5s.

The prayers in this volume are all based on passages of Scripture—the morning prayers on Select Psalms, those for the evening on portions of the New Testament.

**SERMONS PREACHED in CHELTENHAM COLLEGE
CHAPEL.** Crown 8vo. 7s. 6d.

These Sermons, twenty-nine in number, were delivered at intervals from the opening of Cheltenham College Chapel in 1858, to the last Sunday of the year 1861, and contain occasional references to the important events which occurred during that period—the Indian mutiny, the French campaign in Italy, the liberation of Sicily and Naples, the establishment of the kingdom of Italy, the American Civil War, and the deaths of many eminent men. They embrace a great variety of subjects of practical interest to all Christians.

“These sermons are plain, practical, and well adapted to the auditors. . . . We cordially recommend the volume as a model of pulpit style, and for individual and family reading.”—Weekly Review.

Butler (Rev. H. M.)—SERMONS PREACHED in the
CHAPEL OF HARROW SCHOOL. By H. MONTAGU
BUTLER, Head Master. Crown 8vo. 7s. 6d.

Whilst these Sermons were prepared to meet the wants of a special class, there is a constant reference in them to the great principles which underlie all Christian thought and action. They deal with such subjects as “Temptation,” “Courage,” “Duty without regard to consequences,” “Success,” “Devout Impulses,” and “The Soul’s need of God.” “These sermons are adapted for every household. There is nothing more striking than the excellent good sense with which they are imbued.”—Spectator.

A SECOND SERIES. Crown 8vo. 7s. 6d.

“Excellent specimens of what sermons should be,—plain, direct, practical, pervaded by the true spirit of the Gospel, and holding up lofty aims before the minds of the young.”—Athenæum.

Butler (Rev. W. Archer).—Works by the Rev. WILLIAM ARCHER BUTLER, M.A., late Professor of Moral Philosophy in the University of Dublin :—

SERMONS, DOCTRINAL AND PRACTICAL. Edited, with a Memoir of the Author's Life, by THOMAS WOODWARD, Dean of Down. With Portrait. Eighth and Cheaper Edition, 8vo. 8s.

This volume contains twenty-six Sermons by one of the most earnest, thoughtful, and eloquent preachers of his time. Almost every point of evangelical doctrine and Christian practice is treated of in a clear, rich, and not unfrequently original and even poetical style. The following selections from the titles of the sermons will give a fair idea of the contents of the volume:—“The Mystery of the Holy Incarnation;” “The Daily Self-Denial of Christ;” “The Power of the Resurrection;” “Self-Delusion as to our Real State before God;” “The Faith of Man and the Faithfulness of God;” “The Wedding-Garment;” “Human Affections Raised, not Destroyed by the Gospel;” “The Rest of the People of God;” “The Divinity of our Priest, Prophet, and King;” “Church Education in Ireland” (two Sermons). The Introductory Memoir narrates in considerable detail and with much interest, the events of Butler's brief life; and contains a few specimens of his sweet and tender poetry, and a few extracts from his thoughtful addresses and essays, including a long and eloquent passage on the Province and Duty of the Preacher.

A SECOND SERIES OF SERMONS. Edited by J. A. JEREMIE, D.D., Dean of Lincoln. Sixth and Cheaper Edition, 8vo. 7s.

In this volume are contained other twenty-six of the late Mr. Butler's Sermons, embracing a wide range of Christian topics, as will be seen by the following selection from the titles:—“Christ the Source of all Blessings;” “The Hope of Glory and the Charities of Life;” “The Holy Trinity;” “The Sorrow that Exalts and Sanctifies;” “The Growth of the Divine Life;” “The Folly of Moral Cowardice;” “Strength and Mission of the Church;” “The Blessedness

Butler (Rev. W. Archer.)—continued.

of Submission," "Eternal Punishment."—"These Sermons," says the editor, "are marked by the same originality and vigour of expression, the same richness of imagery and illustration, the same large views and Catholic spirit, and the same depth and fervour of devotional feeling, which so remarkably distinguished the preceding Series, and which rendered it a most valuable accession to our theological literature." *The North British Review* says, "Few sermons in our language exhibit the same rare combination of excellencies; imagery almost as rich as Taylor's; oratory as vigorous often as South's; judgment as sound as Barrow's; a style as attractive but more copious, original, and forcible than Atterbury's; piety as elevated as How's, and a fervour as intense at times as Baxter's. Mr. Butler's are the sermons of a true poet."

LETTERS ON ROMANISM, in reply to Dr. Newman's Essay on Development. Edited by the Dean of Down. Second Edition, revised by Archdeacon HARDWICK. 8vo. 10s. 6d.

These Letters contain an exhaustive criticism, written in the author's most vigorous and polished style, of Dr. Newman's famous "Essay on the Development of Christian Doctrine." An attempt is made to shew that the theory is opposed to the received doctrine of the Romish Church; that it is based on purely imaginary grounds, and necessarily carries with it consequences in the highest degree dangerous both to Christianity and to general truth. Whilst the work is mainly polemical in its character, it contains the exposition of many principles of far more than mere temporary interest. "A work which ought to be in the Library of every student of Divinity."—BP. ST. DAVID'S.

LECTURES ON ANCIENT PHILOSOPHY. See PHILOSOPHICAL CATALOGUE.

Cambridge Lent Sermons.—SERMONS preached during Lent, 1864, in Great St. Mary's Church, Cambridge. By the BISHOP OF OXFORD, REVS. H. P. LIDDON, T. L. CLAUGHTON, J. R. WOODFORD, DR. GOULBURN, J. W. BURGON, T. T. CARTER, DR. PUSEY, DEAN HOOK, W. J. BUTLER, DEAN GOODWIN. Crown 8vo. 7s. 6d.

The names of the preachers of these Sermons are a guarantee that they are worth reading. They were preached on the Wednesdays and Fridays during Lent 1864, and treat of the following among other subjects:—"God in His Perfections the Measure of the Sinfulness of Sin in the Creature," by the Bishop of Oxford; "Adam hiding himself from the Presence of the Lord," by the Rev. H. P. Liddon; "God the Hope and Joy of the Penitent," by the Rev. T. T. Carter; "David in his Sin and his Penitence," by the Rev. Dr. Pusey; "God the Consolation of the Afflicted," by the Very Rev. Dean Hook; "God the Reward of the Faithful," by the Rev. W. J. Butler.

Campbell.—Works by JOHN M'LEOD CAMPBELL:—

THE NATURE OF THE ATONEMENT AND ITS RELATION TO REMISSION OF SINS AND ETERNAL LIFE. Third Edition, with an Introduction and Notes. 8vo. 10s. 6d.

Three chapters of this work are devoted to the teaching of Luther on the subject of the Atonement, and to Calvinism, as taught by Dr. Owen and President Edwards, and as recently modified. The remainder is occupied with the different aspects of the Atonement as conceived by the author himself, the object being partly to meet the objections of honest inquirers, but mainly so to reveal the subject in its own light as to render self-evident its adaptation to the spiritual wants of man. The book has been found richly suggestive by many of the profoundest minds in the Church. Professor Rolleston, in quoting from this book in his address to the Biological Section of the British Association (Liverpool, September, 1870), speaks of it as "the great work of one of the first of living theologians." "Among the first theological treatises of this generation."—Guardian.

Campbell (J. M'Leod.)—continued.

CHRIST THE BREAD OF LIFE. An Attempt to give a profitable direction to the present occupation of Thought with Romanism. Second Edition, greatly enlarged. Crown 8vo. 4s. 6d.

In this volume the Doctrines of the Infallibility of the Church and Transubstantiation are regarded as addressed to real inward needs of humanity, and an effort is made to disengage them from the truths whose place they usurp, and to exhibit these truths as adequate to meet human cravings. The aim is, first, to offer help to those who feel the attractions to Romanism too strong to be overcome by direct arguments addressed to sense and reason; and, second, to quicken interest in the Truth itself. "Deserves the most attentive study by all who interest themselves in the predominant religious controversy of the day."—Spectator.

Cheyne.—Works by T. K. CHEYNE, M.A., Fellow of Balliol College, Oxford:—

THE BOOK OF ISAIAH CHRONOLOGICALLY ARRANGED. An Amended Version, with Historical and Critical Introductions and Explanatory Notes. Crown 8vo. 7s. 6d.

The object of this edition is to restore the probable meaning of Isaiah, so far as can be expressed in appropriate English. The basis of the version is the revised translation of 1611, but alterations have been introduced wherever the true sense of the prophecies appeared to require it. The Westminster Review speaks of it as "a piece of scholarly work, very carefully and considerably done." The Academy calls it "a successful attempt to extend a right understanding of this important Old Testament writing."

NOTES AND CRITICISMS on the HEBREW TEXT OF ISAIAH. Crown 8vo. 2s. 6d.

This work is offered as a slight contribution to a more scientific study of the Old Testament Scriptures. The author aims at completeness, independence, and originality, and constantly endeavours to keep philology distinct from exegesis, to explain the form without pro-

nouncing on the matter. He has endeavoured to sift the materials already collected before presenting his own conclusions. Saad Yah's Arabic Version in the Bodleian has been referred to, while Walton and Buxtorf have been carefully consulted. The philological works of German critics, especially Ewald and Delitsch, have been anxiously and repeatedly studied. The student will find here much valuable aid to the critical study of the Book of Isaiah. The Academy calls the work "a valuable contribution to the more scientific study of the Old Testament."

Choice Notes on the Four Gospels, drawn from Old and New Sources. Crown 8vo. 4s. 6d. each Vol. (St. Matthew and St. Mark in one Vol. price 9s.).

These Notes are selected from the Rev. Prebendary Ford's Illustrations of the Four Gospels, the choice being chiefly confined to those of a more simple and practical character. The plan followed is to go over the Gospels verse by verse, and introduce the remarks, mostly meditative and practical, of one or more noted divines, commentators, and other religious writers, on the verses selected for illustration. The names of the writers from whom the remarks are taken are invariably appended to the extracts, and amongst others to be met with, are the following:—J. Ford, Bonaventura, William Law, Pascal, Austin, Dr. Donne, Bonnell, Flavel, Bishop Hall, Dr. John Scott, Thomas Scott, R. Cecil, St. Ambrose, Bengel, Bishop Reynolds, J. H. Newman, George Herbert, Bishop Jewel, Jeremy Taylor, Cardinal Bellarmine, Quarles, St. Augustine, Archbishop Trench, Archbishop Leighton, Lord Bacon, Dr. Pusey, St. Chrysostom, Dr. Arnold, Thomas Fuller. Thus, it will be seen, the selection is made in a catholic spirit, and the reader will find it a safe and useful companion in his meditations on 'the word.'

Church.—SERMONS PREACHED BEFORE the UNIVERSITY OF OXFORD. By R. W. CHURCH, M.A., Dean of St. Paul's. Second Edition. Crown 8vo. 4s. 6d.

Sermons on the relations between Christianity and the ideas and facts of modern civilized society. The subjects of the various discourses

are:—"The Gifts of Civilisation," "Christ's Words and Christian Society," "Christ's Example," and "Civilisation and Religion." "Thoughtful and masterly. . . We regard these sermons as a landmark in religious thought. They help us to understand the latent strength of a Christianity that is assailed on all sides."—Spectator.

Clay.—THE POWER OF THE KEYS. Sermons preached in Coventry. By the Rev. W. L. CLAY, M.A. Fcap. 8vo. 3s. 6d.

In this work an attempt is made to shew in what sense, and to what extent, the power of the Keys can be exercised by the layman, the Church, and the priest respectively. The Church Review says the sermons are "in many respects of unusual merit."

Clergyman's Self-Examination concerning the APOSTLES' CREED. Extra fcap. 8vo. 1s. 6d.

The Author thus explains the object of this publication:—"These Confessions have been written by a clergyman for his own use. They speak of his own unbelief. Possibly they may help some of his brethren, who wish to judge themselves that they may not be ashamed before the Judge of all the earth." He takes each clause of the Creed and examines it candidly and in the light of common sense, in order to obtain its real meaning; searching at the same time his own heart to discover to what extent he really believes the statements so frequently uttered by him. Not only is it calculated to afford material aid to a proper understanding of the Creed, but from the reverential manner in which the Examination is conducted, will also be found extremely useful as a manual of devotion.

Collects of the Church of England. With a beautifully Coloured Floral Design to each Collect, and Illuminated Cover. Crown 8vo. 12s. Also kept in various styles of morocco.

In this richly embellished edition of the Church Collects, the paper is thick and handsome, and the type large and beautiful, each Collect, with a few exceptions, being printed on a separate page. The distinctive characteristic of this edition is the floral design which ac-

companies each Collect, and which is generally emblematical of the character of the day or saint to which it is assigned; the flowers which have been selected are such as are likely to be in bloom on the day to which the Collect belongs. Each flower is richly but tastefully and naturally printed in colours, and from the variety of plants selected and the faithfulness of the illustrations to nature, the volume should form an instructive and interesting companion to all devout Christians, who are likely to find their devotions assisted and guided by having thus brought before them the flowers in their seasons, God's beautiful and never-failing gifts to men. The Preface explains the allusion in the case of all those illustrations which are intended to be emblematical of the days to which they belong, and the table of contents forms a complete botanical index, giving both the popular and scientific name of each plant. There are at least one hundred separate plants figured. "This is beyond question," the Art Journal says, "the most beautiful book of the season." "Carefully, indeed livingly drawn and daintily coloured," says the Pall Mall Gazette. The Guardian thinks it "a successful attempt to associate in a natural and unforced manner the flowers of our fields and gardens with the course of the Christian year."

Cotton.—Works by the late GEORGE EDWARD LYNCH COTTON, D.D., Bishop of Calcutta:—

SERMONS PREACHED TO ENGLISH CONGREGATIONS IN INDIA. Crown 8vo. 7s. 6d.

These Sermons are selected from those which were preached between the years 1863 and 1866 to English congregations under the varied circumstances of place and season which an Indian Bishop encounters. "The sermons are models of what sermons should be, not only on account of their practical teachings, but also with regard to the singular felicity with which they are adapted to times, places, and circumstances."—Spectator.

EXPOSITORY SERMONS ON THE EPISTLES FOR THE SUNDAYS OF THE CHRISTIAN YEAR. Two Vols. Crown 8vo. 15s.

These two volumes contain in all fifty-seven Sermons, being one for

every Sunday of the year, and for Christmas, Good Friday, and a few other Church holidays. They were all preached at various stations throughout India, and from the nature of the circumstances which called them forth, the varied subjects of which they treat are dealt with in such a manner as is likely to prove acceptable to Christians in general. Each sermon, according to the Preface, is intended to furnish some account of the context and general scope of the epistle for the day, with a careful paraphrase of it, and with an explanation of any important difficulties occurring in it; and in conclusion, to draw out the main truths or precepts of the epistle. The Preface gives an account of the origin of the Book, and contains some sensible remarks on "Complaints against Modern Sermons," "Expository Preaching," "Plan of the Sermon," and other topics.

Cure.—THE SEVEN WORDS OF CHRIST ON THE CROSS. Sermons preached at St. George's, Bloomsbury. By the Rev. E. CAPEL CURE, M.A. Fcap. 8vo. 3s. 6d.

These seven Sermons were preached at St. George's, Bloomsbury, during the season of Lent, each having for its text one of the seven last sayings of Christ while He hung on the Cross, as they are recorded in the following places:—(1) Luke xxiii. 34; (2) Luke xxiii. 43; (3) John xix. 26; (4) Matthew xxvii. 46; (5) John xix. 28; (6) John xix. 30; (7) Luke xxiii. 46. Of these Sermons the John Bull says, "They are earnest and practical;" the Non-conformist, "The Sermons are beautiful, tender, and instructive;" and the Spectator calls them "A set of really good Sermons."

Davies.—Works by the Rev. J. LLEWELYN DAVIES, M.A., Rector of Christ Church, St. Marylebone, etc. :—

THE WORK OF CHRIST; or, the World Reconciled to God. With a Preface on the Atonement Controversy. Fcap. 8vo. 6s.

The reader will here find, amongst others, sermons on "The forgiveness of sins," "Christ dying for men," "Sacrifice," "The Example of Christ," "The Baptism of Christ," "The Temptation of Christ," "Love, Divine and Human," "Creation by the Word,"

Davies (Rev. J. Llewelyn)—*continued.*

“*Holy Seasons,*” and “*The Coming of the Son of Man.*” The Preface is devoted to shewing that certain popular theories of the Atonement are opposed to the moral sense of mankind, and are not imposed on Christians by statements either in the Old or New Testaments.

SERMONS on the MANIFESTATION OF THE SON OF GOD. With a Preface addressed to Laymen on the present Position of the Clergy of the Church of England; and an Appendix on the Testimony of Scripture and the Church as to the possibility of Pardon in the Future State. Fcap. 8vo. 6s. 6d.

The Preface to this work is mainly occupied with the distinction between the essential and non-essential elements of the Christian faith, proving that the central religious controversy of the day relates, not, as many suppose, to such questions as the Inspiration of Scripture, but to the profounder question, whether the Son of God actually has been manifested in the person of Jesus of Nazareth. The grounds on which the Christian bases his faith are also examined. In the Appendix the testimony of the Bible and the Anglican formularies as to the possibility of pardon in the future state is investigated. The sermons, of which the body of the work is composed, treat of the great principles revealed in the words and acts of Jesus. “This volume, both in its substance, prefix, and suffix, represents the noblest type of theology now preached in the English Church.”—Spectator.

BAPTISM, CONFIRMATION, AND THE LORD'S SUPPER, as Interpreted by their Outward Signs. Three Expository Addresses for Parochial use. Fcap. 8vo., limp cloth. 1s. 6d.

The method adapted in these addresses is to set forth the natural and historical meaning of the signs of the two Sacraments and of Confirmation, and thus to arrive at the spiritual realities which they symbolize. The work touches on all the principal elements of a Christian man's faith.

Davies (Rev. J. Llewelyn)—continued.

THE EPISTLES of ST. PAUL TO THE EPHESIANS, THE COLOSSIANS, and PHILEMON. With Introductions and Notes, and an Essay on the Traces of Foreign Elements in the Theology of these Epistles. 8vo. 7s. 6d.

The Author believes the Epistles to the Ephesians and Colossians to be specially adapted to the wants of the present age. The chief aim, therefore, of the translations and notes in the present volume is simply to bring out as accurately as possible the apostle's meaning. The text adopted is that of Tischendorf. The volume opens with a General Introduction, treating mainly of the time and circumstances in which Paul is believed to have written these Epistles. To each Epistle there is a special introduction, dealing with the questions of genuineness and authenticity, and presenting in their order the leading ideas of the writer. The Essay "On the Traces of Foreign elements in the Doctrine of these Epistles" discusses the question how far the ideas in the Epistles which resemble gnostical systems are to be found in books and traditions to which St. Paul and his contemporaries had access—that is, in the Apocrypha, in Philo, and in the Zend-Avesta. "A valuable contribution to the literature of the Pauline Epistles."—Freeman.

MORALITY ACCORDING TO THE SACRAMENT OF THE LORD'S SUPPER. Crown 8vo. 3s. 6d.

These discourses were preached before the University of Cambridge. They form a continuous exposition, and are directed mainly against the two-fold danger which at present threatens the Church—the tendency, on the one hand, to regard Morality as independent of Religion, and, on the other, to ignore the fact that Religion finds its proper sphere and criterion in the moral life.

THE GOSPEL and MODERN LIFE. Sermons on some of the Difficulties of the Present Day, with a Preface on a Recent Phase of Deism. Extra fcap. 8vo. 6s.

The "recent phase of Deism" examined in the preface to this volume is that professed by the "Pall Mall Gazette"—that in the sphere of

Davies (Rev. J. Llewelyn)—*continued.*

Religion there are one or two "probable suppositions," but nothing more. The writer starts with an assumption that mankind are under a Divine discipline, and in the light of this conviction passes under review the leading religious problems which perplex thoughtful minds of the present day. Amongst other subjects examined are—"Christ and Modern Knowledge," "Humanity and the Trinity," "Nature," "Religion," "Conscience," "Human Corruption," and "Human Holiness." "There is probably no writer in the Church fairer or more thoroughly worth listening to than Mr. Llewellyn Davies, and this book will do more than sustain his already high reputation."—Globe.

De Teissier.—Works by G. F. DE TEISSIER, B.D.:—

VILLAGE SERMONS, FIRST SERIES. Crown 8vo. 9s.

This volume contains fifty-four short Sermons, preached by the author in the ordinary course of his duty as a village clergyman, and embracing many subjects of practical importance to all Christians. The Guardian says they are "a little too scholarlike in style for a country village, but sound and practical." The following are a few of the titles of the Sermons:—"Death of the Prince Consort;" "Particular Providence;" "The Suffering Christ;" "Charity the Crown of Christianity;" "On Self-Decay;" "On Hypocrisy;" "Christ Risen;" "The Comfort of Religion;" "Good Neighbourhood;" "The Return of Spring;" "A Harvest Sermon;" "Heart-Religion."

VILLAGE SERMONS, SECOND SERIES. Crown 8vo. 8s. 6d.

"This second volume of Parochial Sermons, written and delivered after the same manner as the first, is given to the public in the humble hope that it may afford many seasonable thoughts for such as are Mourners in Zion." There are in all fifty-two Sermons embracing a wide variety of subjects connected with Christian faith and practice.

De Teissier (G. F.)—continued.

THE HOUSE OF PRAYER; or, a Practical Exposition of the Order for Morning and Evening Prayer in the Church of England. 18mo. extra cloth. 4s. 6d.

“There is in these addresses to the Christian reader,” says the Introduction, “which were once delivered in the form of sermons, an attempt to set forth the devotional spirit of our Church in her daily forms of Morning and Evening Prayer, by shewing how all the parts of them may have a just bearing upon Christian practice, and so may have a deep influence upon the conduct of all our honest worshippers, under every possible relation and circumstance of life.” The Literary Churchman says of this book:—*“For a certain devout tenderness of feeling and religious earnestness of purpose, this little book of Mr. De Teissier’s is really noteworthy; and it is a book which grows upon you very much when you read it.”*

Ecce Homo. A SURVEY OF THE LIFE AND WORK OF JESUS CHRIST. 23rd Thousand. Crown 8vo. 6s.

It is needless to say anything in recommendation of a book so widely known, and whose striking merit has been recognised by men and periodicals of all varieties of opinion. The following are a few selections from the very favourable notices with which the press has received it. “A very original and remarkable book, full of striking thought and delicate perception; a book which has realised with wonderful vigour and freshness the historical magnitude of Christ’s work, and which here and there gives us readings of the finest kind of the probable motive of His individual words and actions.”—Spectator. “The magnificent argument which ‘Ecce Homo’ . . . has brought before us . . . The author of ‘Ecce Homo’ sees Him as the introducer of an altogether novel force into the world of human motive. He bates not a jot of Christ’s pretensions . . . Miracles he insists upon as . . . an integral part of the history . . . With a generous-minded sceptic . . . this book may lead him on to give earnest and persistent attention to Christianity . . . The best and most established believer will find it adding some fresh buttresses to his faith. Finally . . . it traces the working of the great principles of

Christian charity through all the ramifications of character and action.—Literary Churchman. “*The Divine nature is never left out of sight for a moment.*”—Reader. “*This is a dangerous book to review. The critic of it, if he is prudent, will feel that it is, more than most books, a touchstone of his own capacity, and that, in giving his judgment upon it, he cannot help giving his own measure, and betraying what he is himself worth. If we have not misunderstood him, we have before us a writer who has a right to claim deference from those who think deepest and know most.*”—Guardian.

Farrar.—Works by the Rev. F. W. FARRAR, M.A., F.R.S., Head Master of Marlborough College, and Hon. Chaplain to the Queen :—

THE FALL OF MAN, AND OTHER SERMONS.

Second and Cheaper Edition. Extra fcap. 8vo. 4s. 6d.

This volume contains twenty Sermons, three of which—“The Fall of Man,” “The Law of Death, and the Means of Deliverance,” and “The Path of Christ,”—were delivered before the University of Cambridge, the others at various places and for various purposes. Among the latter are sermons on “The Resurrection from the Dead,” “Ascension with Christ,” “Righteousness the Strength of Nations,” “A Sermon to Volunteers,” “The Animal and the Spiritual,” “The Blessed Trinity,” etc. No attempt is made in these sermons to develop a system of doctrine. In each discourse some one aspect of truth is taken up, the chief object being to point out its bearings on practical religious life. The Nonconformist says of these Sermons,—“There is beauty in every page, almost in every line of them. Mr. Farrar’s Sermons are almost perfect specimens of one type of Sermons; which we may concisely call beautiful. The style of expression is beautiful—there is beauty in the thoughts, the illustrations, the allusions—they are expressive of genuinely beautiful perceptions and feelings.” The British Quarterly says,—“Ability, eloquence, scholarship, and practical usefulness, are in these Sermons combined in a very unusual degree.”

Farrar (F. W.)—continued.

THE WITNESS OF HISTORY TO CHRIST. Being the Hulsean Lectures for 1870. Crown 8vo. 5s.

In these Lectures, Mr. Farrar endeavours to grapple with the most recent manifestations of infidelity, and endeavours to prove the divinity of Christ and the supernatural origin of Christianity on rational grounds, and by an appeal to the origin and progress of the Christian Religion itself. In the copious notes which illustrate the text, many references are given to more elaborate works by authors of all shades of opinion, which will be found of great use to the enquiring student. The following are the subjects of the Five Lectures:—I. "The Antecedent Credibility of the Miraculous." II. "The Adequacy of the Gospel Records." III. "The Victories of Christianity." IV. "Christianity and the Individual." V. "Christianity and the Race." The subjects of the four Appendices are:—A. "The Diversity of Christian Evidences." B. "Confucius." C. "Buddha." D. "Comte." "Here," the Standard says, "we have eloquence combined with abundant information on all points of importance, both as regards theology and classical accuracy. This renders the book one of lasting value."

SEEKERS AFTER GOD. The Lives of Seneca, Epictetus, and Marcus Aurelius. See SUNDAY LIBRARY at end of Catalogue.

Fellowship: LETTERS ADDRESSED TO MY SISTER MOURNERS. Fcap. 8vo. cloth gilt. 3s. 6d.

The Seven Letters contained in this little volume are written by one who has herself been shrouded in the darkest shadow of affliction consequent on being bereaved of one in whom her whole life was built up. In these Letters she tells her own sorrowful tale in unaffected, tender, touching words, which cannot but appeal to all who are placed in a similar comfortless position. She does not attempt to preach or to aggravate the sorrow and sense of loss of mourners by administering advice which they cannot take, or quoting texts and sentiments calculated only to irritate and insult. She speaks of her loss and consequent grief in such a way as only a genuine mourner can; of the well-meant but aggravating comfort

and useless advice administered her by her many comforters, and shews her fellow-mourners by what means, in course of soothing time, she got consolation and arrived at calmness and resignation. "A beautiful little volume, written with genuine feeling, good taste, and a right appreciation of the teaching of Scripture relative to sorrow and suffering."—Nonconformist. "A very touching, and at the same time a very sensible book. It breathes throughout the truest Christian spirit."—Contemporary Review. "Tender and unobtrusive, and the author thoroughly realises the sorrow of those she addresses; it may soothe mourning readers, and can by no means aggravate or jar upon their feelings."—Athenæum.

Forbes.—THE VOICE OF GOD IN THE PSALMS.

By GRANVILLE FORBES, Rector of Broughton. Cr. 8vo. 6s. 6d.

This volume contains a connected series of twenty Sermons, divided into three parts, the two first parts being Introductory. Part I. treats of the "Ground of Faith," and consists of four Sermons on "Faith in God," "God's Voice within us," "Faith in God the Ground of Faith in the Bible," and "God's Voice in the Bible." Part II. treats of "The Voice of God in the Law and the Prophets," on which there are four Sermons; and Part III., occupying the greater part of the volume, deals with "The Voice of God in the Psalms," and consists of twelve Sermons. The last Sermon is on "The Voice of God in History." The Literary Churchman says these Sermons are "characterized throughout by a strong realisation of the Providence and Fatherhood of God, and by their vivid apprehension of the Voice of God within man as answering to and accepting the Revelation of God to Man."

Gifford.—THE GLORY OF GOD IN MAN. By E. H.

GIFFORD, D.D. Fcap. 8vo., cloth. 3s. 6d.

This is a connected sequence of four Sermons which treat of "The Unrighteousness of Man," "The Righteousness of God," "Life in Christ," and "The Love of the Spirit." Notes are appended in which the sentiments of various authors on the statements made are quoted or referred to. "The sermons are short, thoughtful, and earnest discussions of the weighty matter involved in the subjects of them."—Journal of Sacred Literature.

Golden Treasury Psalter.—THE STUDENT'S EDITION.

Being an Edition with briefer Notes of "The Psalms Chronologically Arranged by Four Friends." 18mo. 3s. 6d.

In making this abridgment of "The Psalms Chronologically Arranged," the Editors have endeavoured to meet the requirements of readers of a different class from those for whom the larger edition was intended. This volume will be found to meet the requirements of those who wish for a smaller edition of the larger work, at a lower price for family use, and for the use of younger pupils in Public Schools. In amending the text, while the results of critical research have been incorporated, the least possible alteration has been made in words familiar to every Englishman. The short notes which are appended to the volume will, it is hoped, suffice to make the meaning intelligible throughout. The aim of this edition is simply to put the reader as far as possible in possession of the plain meaning of the writer. As in the larger book, the Psalms have been arranged chronologically according to the principle adopted by Ewald. "It is a gem," the Nonconformist says.

Hardwick.—Works by the Ven. ARCHDEACON HARDWICK :

CHRIST AND OTHER MASTERS. A Historical Inquiry into some of the Chief Parallelisms and Contrasts between Christianity and the Religious Systems of the Ancient World. New Edition, revised, and a Prefatory Memoir by the Rev. FRANCIS PROCTER, M.A. Two vols. crown 8vo. 15s.

After several introductory chapters dealing with the religious tendencies of the present age, the unity of the human race, and the characteristics of Religion under the Old Testament, the Author proceeds to consider the Religions of India, China, America, Oceanica, Egypt, and Medo-Persia. The history and characteristics of these Religions are examined, and an effort is made to bring out the points of difference and affinity between them and Christianity. The object is to establish the perfect adaptation of the latter faith to human nature in all its phases and at all times. "The plan of the work is boldly and almost nobly conceived. . . We commend the work to the perusal of all those who take interest in the study of ancient mythology, without losing their reverence for the supreme authority of the oracles of the living God."—Christian Observer

A HISTORY OF THE CHRISTIAN CHURCH. *See*
HISTORICAL and EDUCATIONAL CATALOGUES.

Hervey.—THE GENEALOGIES OF OUR LORD AND SAVIOUR JESUS CHRIST, as contained in the Gospels of St. Matthew and St. Luke, reconciled with each other, and shown to be in harmony with the true Chronology of the Times. By Lord ARTHUR HERVEY, Bishop of Bath and Wells. 8vo. 10s. 6d.

The difficulties and importance of the subject are first stated, the three main points of inquiry being clearly brought out. The Author then proceeds to shew that the genealogies of St. Matthew's and St. Luke's Gospels are both genealogies of Joseph, and examines the principle on which they are framed. In the following chapters the remaining aspects of the subject are exhaustively investigated.

Hymni Ecclesiæ.—Fcap. 8vo. 7s. 6d.

A selection of Latin Hymns of the Mediæval Church, containing selections from the Paris Breviary, and the Breviaries of Rome, Salisbury, and York. The selection is confined to such holy days and seasons as are recognised by the Church of England, and to special events or things recorded in Scripture. This collection was edited by Dr. Newman while he lived at Oxford.

Kempis, Thos. A.—DE IMITATIONE CHRISTI. LIBRI IV. Borders in the Ancient Style, after Holbein, Durer, and other Old Masters, containing Dances of Death, Acts of Mercy, Emblems, and a variety of curious ornamentations. In white cloth, extra gilt. 7s. 6d.

The original Latin text has been here faithfully reproduced. The Spectator says of this edition, it "has many solid merits, and is perfect in its way." While the Athenæum says, "The whole work is admirable; some of the figure compositions have extraordinary merit."

Kingsley.—Works by the Rev. CHARLES KINGSLEY, M.A., Rector of Eversley, and Canon of Chester. (For other Works by the same author, see HISTORICAL and BELLES LETTRES CATALOGUES).

The high merits of Mr. Kingsley's Sermons are acknowledged. They are meant and calculated to influence the every-day "walk and conversation" of those to whom they are addressed, free from all abstruse and useless discussions. Whether preached to the rustic audience of a village Church or to the princely congregation of the Chapel Royal, these Sermons are invariably characterised by intense earnestness and manly magnanimity, combined with genuine charity and winning tenderness; the style is always clear, simple, and unaffectedly natural, abounding in beautiful illustration, the fruit of a rich poetic fancy and a cultivated taste. No matter what a man's creed, or social position, or education may be, if he be still capable of pure, simple, natural joy, the reading of these Sermons must gladden his heart and stimulate him to strive at least to lead a noble, manly, Christ-like life.

THE WATER OF LIFE, AND OTHER SERMONS.

Fcap. 8vo. 3s. 6d.

This volume contains twenty-one Sermons preached at various places—Westminster Abbey, Chapel Royal, before the Queen at Windsor, etc. The following are a few of the titles:—"The Water of Life;" "The Wages of Sin;" "The Battle of Life;" "Ruth;" "Friendship, or David and Jonathan;" "Progress;" "Faith;" "The Meteor Shower" (1866); "Cholera" (1866); "The God of Nature."

VILLAGE SERMONS. Seventh Edition. Fcap. 8vo. 2s. 6d.

The following are a few of the titles of these Sermons:—"God's World;" "Religion not Godliness;" "Self-Destruction;" "Hell on Earth;" "Noah's Justice;" "Our Father in Heaven;" "The Transfiguration;" "The Crucifixion;" "The Resurrection;" "Improvement;" "On Books;" "The Courage of the Saviour."

Kingsley (Rev. C.)—continued.

THE GOSPEL OF THE PENTATEUCH. Second Edition. Fcap. 8vo. 3s. 6d.

This volume consists of eighteen Sermons on passages taken from the Pentateuch. They are dedicated to Dean Stanley out of gratitude for his Lectures on the Jewish Church, under the influence and in the spirit of which they were written. "With your book in my hand," Mr. Kingsley says in his Preface, "I have tried to write a few plain Sermons, telling plain people what they will find in the Pentateuch. I have told them that they will find in the Bible, and in no other ancient book, that living working God, whom their reason and conscience demand; and that they will find that He is none other than Jesus Christ our Lord."

GOOD NEWS OF GOD. Fourth Edition. Fcap. 8vo. 3s. 6d.

This volume contains thirty-nine short Sermons, preached in the ordinary course of the author's parochial ministrations. A few of the titles are—"The Beatific Vision;" "The Life of God;" "The Song of the Three Children;" "Worship;" "De Profundis;" "The Race of Life;" "Heroes and Heroines;" "Music;" "Christ's Boyhood;" "Human Nature;" "True Prudence;" "The Temper of Christ;" "Our Deserts;" "The Loftiness of God."

SERMONS FOR THE TIMES. Third Edition. Fcap. 8vo. 3s. 6d.

Here are twenty-two Sermons, all bearing more or less on the everyday life of the present day, including such subjects as these:—"Fathers and Children;" "A Good Conscience;" "Names;" "Sponsorship;" "Duty and Superstition;" "England's Strength;" "The Lord's Prayer;" "Shame;" "Forgiveness;" "The True Gentleman;" "Public Spirit."

Kingsley (Rev. C.)—continued.

TOWN AND COUNTRY SERMONS. Second Edition.
Extra fcap. 8vo. 4s. 6d.

Some of these Sermons were preached before the Queen, and some in the performance of the writer's ordinary parochial duty. There are thirty-nine in all, under such titles as the following:—"How to keep Passion-Week;" "A Soldier's Training;" "Turning-points;" "Work;" "The Rock of Ages;" "The Loftiness of Humility;" "The Central Sun;" "ΕΝ ΤΟΥΤΩ ΝΙΚΑ;" "The Eternal Manhood;" "Hypocrisy;" "The Wrath of Love." Of these Sermons the Nonconformist says, "They are warm with the fervour of the preacher's own heart, and strong from the force of his own convictions. There is nowhere an attempt at display, and the clearness and simplicity of the style make them suitable for the youngest or most unintelligent of his hearers."

SERMONS on NATIONAL SUBJECTS. FIRST SERIES.
Second Edition. Fcap. 8vo. 3s. 6d. **SECOND SERIES.** Second Edition. Fcap. 8vo. 3s. 6d.

The following extract from the Preface to the 2nd Series will explain the preacher's aim in these Sermons:—"I have tried.....to proclaim the Lord Jesus Christ, as the Scriptures, both in their strictest letter and in their general method, from Genesis to Revelation, seem to me to proclaim Him; not merely as the Saviour of a few elect souls, but as the light and life of every human being who enters into the world; as the source of all reason, strength, and virtue in heathen or in Christian; as the King and Ruler of the whole universe, and of every nation, family, and man on earth; as the Redeemer of the whole earth and the whole human race..... His death, as a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, by which God is reconciled to the whole human race. Therefore I have called these National Sermons." The 1st Series contains twenty-three, and the 2nd Series twenty-five Sermons.

Kingsley (Rev. C.)—continued.**DISCIPLINE, AND OTHER SERMONS.** Fcp. 8vo. 3s. 6d.

Herein are twenty-four Sermons preached on various occasions, some of them of a public nature—at the Volunteer Camp, Wimbledon, before the Prince of Wales at Sandringham, at Wellington College, etc. A few of the titles are—"Discipline" (to Volunteers); "Prayer and Science;" "False Civilization;" "The End of Religion;" "The Humanity of God;" "God's World;" "Self-Help;" "Toleration;" "The Likeness of God." Of this volume the Nonconformist says,—"Eminently practical and appropriate Earnest stirring words." The Guardian says,—"Of this we can speak with much admiration. There is much thought, tenderness, and devoutness of spirit in these Sermons, and some of them are models both in matter and expression."

DAVID. FOUR SERMONS: David's Weakness—David's Strength—David's Anger—David's Deserts. Fcap. 8vo. 3s. 6d.

As the title declares, these four Sermons were preached before the University of Cambridge, and are specially addressed to young men. Their titles are,—"David's Weakness;" "David's Strength;" "David's Anger," "David's Deserts." The Freeman says of them,—"Every paragraph glows with manly energy, delivers straightforward practical truths, in a vigorous, sometimes even passionate way, and exhibits an intense sympathy with everything honest, pure, and noble."

Lightfoot.—Works by J. B. LIGHTFOOT, D.D., Hulsean Professor of Divinity in the University of Cambridge.**ST. PAUL'S EPISTLE TO THE GALATIANS.** A Revised Text, with Introduction, Notes, and Dissertations. Third Edition, revised. 8vo. cloth. 12s.

The subjects treated in the Introduction are—the Galatian people, the Churches of Galatia, the date and genuineness of the Epistle, and its character and contents. The dissertations discuss the question whether the Galatians were Celts or Tartars, and the whole subject

Lightfoot (Dr. J. B.)—continued.

of "The Brethren of the Lord," and "St. Paul and the Three." While the Author's object has been to make this commentary generally complete, he has paid special attention to everything relating to St. Paul's personal history and his intercourse with the Apostles and Church of the Circumcision, as it is this feature in the Epistle to the Galatians which has given it an overwhelming interest in recent theological controversy. The Journal of Sacred Literature characterizes the work as "interesting and scholarlike;" the Reader calls it "an emphatic gain to English scholarship;" while the Spectator says "there is no commentator at once of sounder judgment and more liberal than Dr. Lightfoot."

ST. PAUL'S EPISTLE TO THE PHILIPPIANS. A Revised Text, with Introduction, Notes, and Dissertations. Second Edition. 8vo. 12s.

The plan of this volume is the same as that on "The Epistle to the Galatians." The Introduction deals with the following subjects:—"St. Paul in Rome," "Order of the Epistles of the Captivity," "The Church of Philippi," "Character and Contents of the Epistle," and its genuineness. The Dissertations are on "The Christian Ministry," "St. Paul and Seneca," and "The Letters of Paul and Seneca." "No commentary in the English language can be compared with it in regard to fulness of information, exact scholarship, and laboured attempts to settle everything about the epistle on a solid foundation."—Athenæum. "Its author blends large and varied learning with a style as bright and easy, as telling and artistic, as that of our most accomplished essayists."—Non-conformist.

ST. CLEMENT OF ROME, THE TWO EPISTLES TO THE CORINTHIANS. A Revised Text, with Introduction and Notes. 8vo. 8s, 6d.

This volume is the first part of a complete edition of the Apostolic Fathers. The Introductions deal with the questions of the genuineness and authenticity of the Epistles, discuss their date and character,

Lightfoot (Dr. J. B.)—continued.

and analyse their contents. An account is also given of all the different epistles which bear the name of Clement of Rome. "By far the most copiously annotated edition of St. Clement which we yet possess, and the most convenient in every way for the English reader."—Guardian.

ON A FRESH REVISION OF THE ENGLISH NEW TESTAMENT. Crown 8vo. 6s.

The present volume is the expansion of a paper originally read by Canon Lightfoot to the members of a clerical meeting. The Author begins with a few words on S. Jerome's revision of the Latin Bible, pointing out the parallel which exists in every respect between the task accomplished during the fourth century by one of the most illustrious fathers of the Church, and the undertaking now contemplated on this side of the channel. In both cases the amount of opposition to be encountered was extreme, whilst the urgency of the work was evident to all but prejudiced critics. Canon Lightfoot then goes on to shew in detail the necessity for a fresh revision of the authorized version on the following grounds:—1. False Readings. 2. Artificial distinctions created. 3. Real distinctions obliterated. 4. Faults of Grammar. 5. Faults of Lexicography. 6. Treatment of Proper Names, official titles, etc. 7. Archaisms, defects in the English, errors of the press, etc. The prospects of the new revision, Canon Lightfoot maintains, are favourable; for the present state of Greek Scholarship in England is a guarantee that the work will be thoroughly done; whilst, on the other hand, the changes contemplated need not alter the character of the old version. The volume is completed by (1) an elaborate appendix on the words ἐπιπορευομαι and περιπορευομαι, (2) a table of passages of Scripture quoted, and (3) a general index. "The book is marked by careful scholarship, familiarity with the subject, sobriety, and circumspection."—Athenæum. "It abounds with evidence of the most extensive learning, and of a masterly familiarity with the best results of modern Greek scholarship."—Standard.

Luckock.—THE TABLES OF STONE. A Course of Sermons preached in All Saints' Church, Cambridge, by H. M. LUCKOCK, M.A., Vicar. Fcap. 8vo. 3s. 6d.

Sermons illustrative of the great principles of morality, mostly based on texts from the New Testament Scriptures.

Maclaren.—SERMONS PREACHED at MANCHESTER. By ALEXANDER MACLAREN. Third Edition. Fcap. 8vo. 4s. 6d.

These Sermons, twenty-four in number, are well known for the freshness and vigour of their thought, and the wealth of imagination they display. They represent no special school, but deal with the broad principles of Christian truth, especially in their bearing on practical, every day life. A few of the titles are:—"The Stone of Stumbling," "Love and Forgiveness," "The Living Dead," "Memory in Another World," "Faith in Christ," "Love and Fear," "The Choice of Wisdom," "The Food of the World."

A SECOND SERIES OF SERMONS. Second Edition. Fcap. 8vo. 4s. 6d.

This 2nd Series, consisting of nineteen Sermons, are marked by the same characteristics as the 1st. The Spectator characterises them as "vigorous in style, full of thought, rich in illustration, and in an unusual degree interesting."

Maclear.—Works by G. F. MACLEAR, B.D., Head Master of King's College School, and Preacher at the Temple Church:—

THE WITNESS OF THE EUCHARIST; or, The Institution and Early Celebration of the Lord's Supper, considered as an Evidence of the Historical Truth of the Gospel Narrative and of the Atonement. Crown 8vo. 4s. 6d.

The title of this book, which is the Norrisian Prize Essay for 1863, sufficiently explains its object. The headings of the various Chap-

Maclear (G. F.)—continued.

ters will give an idea of the method of treatment:—*I. Phenomena of Christian Worship. II. The Religious Revolution thus Attended. III. Alleged Explanations of this Religious Revolution. IV. Examination of the Gospel Narrative. V. The Early Public Ministry. VI. The Later Ministry. VII. The Institution of the Eucharist. VIII. The Eucharist a Sacrificial Feast. IX. The Eucharist a Sacrament of Our Redemption.*

A CLASS-BOOK OF OLD TESTAMENT HISTORY.

With Four Maps. Fifth Edition. 18mo. 4s. 6d.

“The present volume,” says the Preface, “forms a Class-Book of Old Testament History from the Earliest Times to those of Ezra and Nehemiah. In its preparation the most recent authorities have been consulted, and wherever it has appeared useful, Notes have been subjoined illustrative of the Text, and, for the sake of more advanced students, references added to larger works. The Index has been so arranged as to form a concise Dictionary of the Persons and Places mentioned in the course of the Narrative.” The Maps, prepared by Stanford, materially add to the value and usefulness of the book: they are—1. A Map illustrating the Dispersion of Noah’s Descendants. 2. A Map of Canaan, Egypt, and Sinai, to illustrate the Patriarchal History and the Exodus; with Mt. Sinai enlarged. 3. The Holy Land divided among the Twelve Tribes. 4. Solomon’s Dominions, the Kingdoms of Judah and Israel, and the Lands of the Captivities. In the Appendix are given Tables, I. Of the Patriarchs and their Descendants. II. Of Levi and the Priesthood. III. Of the Kings of Judah and Israel. IV. Of the Prophets. V. Shewing the Connection of Israel with the Surrounding Nations, viz. (1) The Later Assyrian Empire, (2) Babylonian Empire, (3) The Persian Empire and Greece. VI. Tables of Weights, Measures, and Money. The British Quarterly Review says of this work:—“It is a careful and elaborate, though brief compendium of all that modern research has done for the illustration of the Old Testament. We know of no work which contains so much important information in so small a compass.”

Maclear (G. F.)—continued.**A CLASS-BOOK OF NEW TESTAMENT HISTORY.**

Including the Connexion of the Old and New Testament. Third Edition. 18mo. 5s. 6d.

“The present volume forms a sequel to the Author’s Class-Book of Old Testament History, continuing the narrative from the point at which it there ends, and carrying it on to the close of St. Paul’s second imprisonment at Rome. In its preparation, as in that of the former volume, the most recent and trustworthy authorities have been consulted, notes subjoined, and references to larger works added. It is thus hoped that it may prove at once a useful Class-Book and a convenient companion to the study of the Greek Testament.” The work is divided into three Books—I. The Connection between the Old and New Testaments. II. The Gospel History. III. The Apostolic History. The Index serves a similar purpose to that of the Old Testament History; while in the Appendix are given Chronological Tables, I. Of the Jews under the Empire. II. The Era of the Ptolemies and Seleucide. III. Rise of the Herodian Family. IV. The Gospel History. V. The Apostolic History. Appendix VI. is a Table of the Herodian Family. There are five Maps, viz.—1. A Map of the Holy Land to illustrate the Asmonean Period. 2. A Map of the Holy Land to illustrate the New Testament. 3. The Shores of the Sea of Galilee. 4. Jerusalem in the time of our Lord. 5. A Map to illustrate the Apostolic History. “Mr. Maclear,” says the Athenæum, “has produced in this handy little volume a singularly clear and orderly arrangement of the sacred story. . . . His work is solidly and completely done.” The Clerical Journal says, “It is not often that such an amount of useful and interesting matter on biblical subjects, is found in so convenient and small a compass, as in this well-arranged volume.”

A CLASS-BOOK OF THE CATECHISM OF THE CHURCH OF ENGLAND.

Second Edition. 18mo. cloth. 2s. 6d.

The present work is intended as a sequel to the two preceding books.

“Like them, it is furnished with notes and references to larger

Maclear (G. F.)—continued.

works, and it is hoped that it may be found, especially in the higher forms of our Public Schools, to supply a suitable manual of instruction in the chief doctrines of our Church, and a useful help in the preparation of Candidates for Confirmation." The plan followed by the Author is to go over the Church Catechism clause by clause, and give all needful explanation and illustration, doctrinal, practical, and historical; the Notes make the work especially valuable to the student and clergyman. After a brief Introduction on the Derivation, Division, and History of the Catechism, the book is divided into five Parts:—I. The Christian Covenant. II. The Creed. III. The Ten Commandments. IV. The Lord's Prayer. V. The Sacraments. Appended are a General Index, an Index of Greek and Latin Words, and an Index of the Words explained throughout the book. The Literary Churchman says, "It is indeed the work of a scholar and divine, and as such, though extremely simple, it is also extremely instructive. There are few clergy who would not find it useful in preparing candidates for Confirmation; and there are not a few who would find it useful to themselves as well." The Spectator says, "A clergyman wanting a manual to use with Confirmation classes, could hardly find a more useful one than this."

A FIRST CLASS-BOOK OF THE CATECHISM OF THE CHURCH OF ENGLAND, with Scripture Proofs for Junior Classes and Schools. Second Edition. 18mo. 6d.

This is an epitome of the larger Class-book, meant for junior students and elementary classes. The Notes, which would have been confusing and unintelligible to young scholars, have been omitted, and the rest of the book has been carefully condensed, so as to contain clearly and fully, the most important part of the contents of the larger book. Like it the present Manual is subdivided into five parts, each part into a number of short chapters, one or more of which might form a suitable lesson, and each chapter is subdivided in a number of sections, each with a prominent title indicative of its contents. It will be found a valuable Manual by parents, Sabbath-school teachers, and others who are concerned with the religious training of children.

Maclear (G. F.)—continued.

A SHILLING-BOOK of OLD TESTAMENT HISTORY.

18mo. cloth limp. 1s.

This Manual bears the same relation to the larger Old Testament History, that the book just mentioned does to the larger work on the Catechism. As in it, the small-type notes have been omitted, and a clear and full epitome given of the larger work. It consists of Ten Books, divided into short chapters, and subdivided into sections, each section treating of a single episode in the history, the title of which is given in bold type. The Map is clearly printed, and not overcrowded with names.

A SHILLING-BOOK of NEW TESTAMENT HISTORY.

18mo. cloth limp. 1s.

This bears the same relation to the larger New Testament History that the work just mentioned has to the large Old Testament History, and is marked by similar characteristics.

THE ORDER OF CONFIRMATION. A Sequel to the Class-Book of the Church Catechism, with Prayers and Collects.
18mo. 3d.

As the title-page indicates, this little Manual forms a suitable sequel to the Class-Book of the Catechism. The object of the rite is explained, its appropriateness and beauty set forth, and the different parts of the service expounded in an earnest, simple manner, with suitable exhortations and reflections. The Order of Confirmation is given in full, after which the Manual is divided into seven brief chapters:—I. "The Meaning of Confirmation." II. "The Origin of Confirmation." III., IV., V. "The Order of Confirmation," treating, (1) of "The Interrogation and Answer," (2) "The Laying on of Hands," (3) "The Prayers and Benediction," VI. "The Holy Communion." Chapter VII. consists of a few suitable Prayers and Collects intended to be used by the candidate during the days of preparation for Confirmation. Valuable references, as well as a few explanatory and historical notes are added. The Manual will be found valuable both by candidates

Maclear (G. F.)—continued.

and by clergymen. *The Literary Churchman* calls it "An admirable Manual. Thoroughly sound, clear, and complete in its teaching, with some good, clear, personal advice as to Holy Communion, and a good selection of prayers and collects for those preparing for Confirmation." "Concise and sound," says the *Guardian*.

Macmillan.—Works by the Rev. HUGH MACMILLAN. (For other Works by the same Author, see CATALOGUE OF TRAVELS and SCIENTIFIC CATALOGUE).

THE TRUE VINE; or, the Analogies of our Lord's Allegory. Globe 8vo. 6s.

This work is meant to be, not merely an exposition of the fifteenth chapter of St. John's Gospel, but also a general parable of spiritual truth from the world of plants. It describes a few of the points in which the varied realm of vegetable life comes into contact with the higher spiritual realm, and shews how rich a field of promise lies before the analogical mind in this direction. The great majority of the analogies are derived from the grape-vine; but the whole range of the vegetable kingdom is laid under contribution for appropriate illustration. Indeed, Mr. Macmillan has brought into his service many of the results of recent scientific and historic research and biblical criticism; as well as the discoveries of travellers ancient and modern. The work will thus be found not only admirably suited for devotional reading, but also full of valuable and varied instruction. The Nonconformist says, "It abounds in exquisite bits of description, and in striking facts clearly stated." The British Quarterly says, "Readers and preachers who are unscientific will find many of his illustrations as valuable as they are beautiful."

BIBLE TEACHINGS IN NATURE. Fifth Edition. Globe 8vo. 6s.

In this volume the author has endeavoured to shew that the teaching of nature and the teaching of the Bible are directed to the same

Macmillan (H.)—continued.

great end; that the Bible contains the spiritual truths which are necessary to make us wise unto salvation, and the objects and scenes of nature are the pictures by which these truths are illustrated. The lessons of nature in this volume have been gathered at random in different fields of natural science, the object and design of them all being the same. In the first section the objects of nature are described for the sake of their own beauty and wonder, and for the evidences of Divine wisdom, power, and love which they display. In the second section they are viewed entirely in their typical aspect. The first eight chapters describe, as it were, the exterior appearance of nature's temple—the gorgeous, many-coloured curtain hanging before the shrine. The last seven chapters bring us into the interior—the holy place, where is seen the very core of symbolical ordinances. "He has made the world more beautiful to us, and unsealed our ears to voices of praise and messages of love that might otherwise have been unheard."—British Quarterly Review. "Mr. Macmillan has produced a book which may be fitly described as one of the happiest efforts for enlisting physical science in the direct service of religion."—Guardian.

M'Cosh.—For Works by JAMES MCCOSH, LL.D., President of Princeton College, New Jersey, U.S., see PHILOSOPHICAL CATALOGUE.

Maurice.—Works by the Rev. F. DENISON MAURICE, M.A., Professor of Moral Philosophy in the University of Cambridge. (For other Works by the same Author, see PHILOSOPHICAL and HISTORICAL CATALOGUES).

Mr. Maurice's Sermons and other theological works mark an era, if indeed they have not created a school in modern theology. The deep and wide-spread influence exercised by them as well as by his philosophical writings is acknowledged by all who take heed unto these things. With whatever subject Mr. Maurice deals, he tries to look at it in its bearing on living men and their every-day surroundings, faces unshrinkingly the difficulties which occur to

Maurice (F. D.)—continued.

ordinary earnest thinkers in a manner that shews he has intense sympathy with all that concerns our common humanity. By all who wish to understand the varied drifts of thought during the present century, Mr. Maurice's works must be studied; and they cannot but exercise an ennobling and purifying influence on the hearts and conduct of all who have the faintest aspiration towards a better life.

THE PATRIARCHS AND LAWGIVERS OF THE OLD TESTAMENT. Third and Cheaper Edition. Crown 8vo. 5s.

The Nineteen Discourses contained in this volume were preached in the chapel of Lincoln's Inn during the year 1851. The texts are taken from the books of Genesis, Exodus, Numbers, Deuteronomy, Joshua, Judges, and Samuel, and involve some of the most interesting biblical topics discussed in recent times. In his Preface to the First Edition, Mr. Maurice endeavours to explain the mission and justify the position of the Church of England against the attacks of Dissenters and others; in his Preface to the Second Edition he comments upon some remarks made by Mr. Mansel on the meaning given by Mr. Maurice to the word 'Eternal.' In the latter Preface the writer says,—“My chief object in preaching and writing upon the Old Testament has been to shew that God has created man in His image; that being so created he is capable of receiving a revelation from God,—of knowing what God is; that without such a revelation he cannot be truly a man; that without such knowledge he cannot become what he is always feeling that he ought to become.”

THE PROPHETS AND KINGS OF THE OLD TESTAMENT. Third Edition, with new Preface. Crown 8vo. 10s. 6d.

The previous work brings down Old Testament history to the time of Samuel. The Sermons contained in the present volume—twenty-

Maurice (F. D.)—continued.

seven in number, coming down to the time of Ezekiel—though they commence at that point are distinct in their subject and treatment, and to some extent, even in their purpose. Mr. Maurice, in the spirit which animated the compilers of the Church Lessons, has in these Sermons regarded the Prophets more as preachers of righteousness than as mere predictors—an aspect of their lives which, he thinks, has been greatly overlooked in our day, and than which, there is none we have more need to contemplate. He has found that the Old Testament Prophets, taken in their simple natural sense, clear up many of the difficulties which torment us in the daily work of life; make the past intelligible, the present endurable, and the future real and hopeful. In the Preface to this Third Edition, Mr. Maurice propounds his notions with regard to the connection of Church and State, with special reference to the recent disestablishment of the Irish Church, and the wish in certain quarters to treat the Church of England in the same way.

THE GOSPEL OF THE KINGDOM OF HEAVEN.

A Series of Lectures on the Gospel of St. Luke. Crown 8vo. 9s.

Mr. Maurice, in his Preface to these Twenty-eight Lectures, says,—“In these Lectures I have endeavoured to ascertain what is told us respecting the life of Jesus by one of those Evangelists who proclaim Him to be the Christ, who says that He did come from a Father, that He did baptize with the Holy Spirit, that He did rise from the dead. I have chosen the one who is most directly connected with the later history of the Church, who was not an Apostle, who professedly wrote for the use of a man already instructed in the faith of the Apostles. I have followed the course of the writer’s narrative, not changing it under any pretext. I have adhered to his phraseology, striving to avoid the substitution of any other for his.” This is necessary on account of the conventional notions which most people are apt to attach to the words of the Gospels; and in the remainder of his Preface, Mr. Maurice points out some of these conventional notions, 1. In relation to Miracles. 2. On the question, Are the Gospels the announcement of a religion? 3. Concerning Eternal Punishment. 4. The Authenticity and Inspiration of the Gospels.

Maurice (F. D.).—continued.

THE GOSPEL OF ST. JOHN. A Series of Discourses.
Third and Cheaper Edition. Crown 8vo. 6s.

These Discourses, twenty-eight in number, are of a nature similar to those on the Gospel of St. Luke. They were preached in Lincoln's Inn during the year 1856, and will be found to render valuable assistance to any one anxious to understand the Gospel of the beloved disciple, so different in many respects from those of the other three Evangelists. Appended are eleven notes illustrating various points which occur throughout the discourses, such as, "Baur's Theory of the Gospels;" "On the objections to a Revision of the Scriptures;" "On the Resurrection of the Body and the Judgment-day;" "On the doctrine of the Atonement—Scotch and English Divinity;" "On Corporate Holiness," etc. The Literary Churchman thus speaks of this volume:—"Thorough honesty, reverence, and deep thought pervade the work, which is every way solid and philosophical, as well as theological, and abounding with suggestions which the patient student may draw out more at length for himself."

THE EPISTLES OF ST. JOHN. A Series of Lectures
on Christian Ethics. Second and Cheaper Edition. Cr. 8vo. 6s.

These Lectures on Christian Ethics were delivered to the students of the Working Men's College, Great Ormond Street, London, on a series of Sunday mornings. There are twenty Lectures in all, founded on various texts taken from the Epistles of St. John, which abound in passages bearing directly on the conduct of life, the duty of men to God and to each other. It will be found that a very complete system of practical morality is developed in this volume, in which the most important points in Ethics are set forth in a clear, interesting, and thoughtful manner. Mr. Maurice believes that the question in which we are most interested, the question which most affects our studies and our daily lives, is the question, whether there is a foundation for human morality, or whether it is dependent upon the opinions and fashions of different ages and countries. This important question will be found amply and fairly discussed in this volume, which the National Review calls "Mr. Maurice's

Maurice (F. D.)—continued.

most effective and instructive work. He is peculiarly fitted by the constitution of his mind, to throw light on St. John's writings." Appended is a note on "Positivism and its Teacher."

EXPOSITORY SERMONS ON THE PRAYER-BOOK.

The Prayer-book considered especially in reference to the Romish System. Second Edition. Fcap. 8vo. 5s. 6d.

"There are certain popular notions which," says the Preface, "assume that the Church of England is the result of a compromise; that the Articles embody the opinions of one party to the bargain, the Liturgy those of the other; that every time I put my hand to the former document I proclaim myself in the strictest sense a Protestant, that every time I use the latter I act as a Papist; that in fact, I am neither . . . In delivering these Sermons [in Lincoln's Inn Chapel in 1848-9], I endeavoured to tell laymen why I could with a clear heart and conscience ask them to take part with me in this Common Prayer. In publishing them I would address myself with equal earnestness and affection to another class, to the younger part of the clergy, and to those who are preparing for Orders." After an Introductory Sermon, Mr. Maurice goes over the various parts of the Church Service, expounds in eighteen Sermons, fully, clearly, and broadly, their intention and significance, points out their beauty, and shews how appropriate they are as expressions of the deepest longings and wants of all classes of men. The last seven Sermons are devoted to the Communion Service.

LECTURES ON THE APOCALYPSE, or Book of the Revelation of St. John the Divine. Crown 8vo. 10s. 6d.

These Twenty-three Lectures on what is generally regarded as the most mysterious Book in the Bible, the Author says are neither controversial nor learned; nor do they demand that extensive knowledge of ancient or modern history which it is necessary to possess to be able to judge of most modern commentaries on Prophecy. The principal historical allusions are to the state of the Roman world during the years preceding the fall of Jerusalem. Mr. Maurice,

Maurice (F. D.)—continued.

instead of trying to find far-fetched allusions to great historical events in the distant future, endeavours to discover the plain, literal, obvious meaning of the words of the writer, and shews that as a rule these refer to events contemporaneous with or immediately succeeding the time when the book was written. At the same time he shews the applicability of the contents of the book to the circumstances of the present day and of all times. Here, as in his other expositions of Scripture, Mr. Maurice attempts to shew that the Bible authorises us to believe that the Kingdom of Heaven, instead of being some dull Utopia in the far-distant future, is not "far off from any one of us," is indeed in our very midst. "Never," says the Nonconformist, "has Mr. Maurice been more reverent, more careful for the letter of the Scripture, more discerning of the purpose of the Spirit, or more sober and practical in his teaching, than in this volume on the Apocalypse."

WHAT IS REVELATION? A Series of Sermons on the Epiphany; to which are added, Letters to a Theological Student on the Bampton Lectures of Mr. Mansel. Crown 8vo. 10s. 6d.

This volume consists of Seven Sermons preached to the Author's own congregation, and eleven Letters to a Student of Theology. Both Sermons and Letters were called forth by the doctrine maintained by Mr. Mansel in his Bampton Lectures, that Revelation cannot be a Direct Manifestation of the Infinite Nature of God. Mr. Maurice maintains the opposite doctrine, and in his Sermons explains why, in spite of the high authorities on the other side, he must still assert the principle which he discovers in the Services of the Church and throughout the Bible. He has added as a Supplement to these the Letters to a Student of Theology, in which he has followed out all Mr. Mansel's Statements and Arguments step by step. The subjects of the Sermons are:—I. The Magians. II. Christ among the Doctors. III. St. Paul at Athens. IV. The Miracles. V. Casting out the Evil Spirit. VI. Christ's Parables. VII. Practice and Speculation. Among the matters discussed in the Letters are:—Sir William Hamilton; Butler; the Atonement and Incarnation; the Criterion of Truth;

Maurice (F. D.)—continued.

Philosophy of Consciousness; the Scotch; Prayer; Knowing and Being; the Trinity; Miracles; Kant; Contents and Evidences of the Bible. The Nonconformist says, "There will be found ample materials to stimulate Christian faith and earnestness, to quicken and give tenderness to charity, and to vivify conceptions of the 'things not seen which are eternal.'"

SEQUEL TO THE INQUIRY, "WHAT IS REVELATION?" Letters in Reply to Mr. Mansel's Examination of "Strictures on the Bampton Lectures." Crown 8vo. 6s.

This, as the title indicates, was called forth by Mr. Mansel's Examination of Mr. Maurice's Strictures on his doctrine of the Infinite, in which Mr. Mansel attacks the latter with considerable acrimony. In a spirit of fairness, and with his usual force, he endeavours to meet Mr. Mansel's attack.

THEOLOGICAL ESSAYS. Third Edition. Crown 8vo. 10s. 6d.

The original reason for publishing this volume was to fulfil the request made by a lady in her will, that Mr. Maurice would write, or procure to be written, some book specially addressed to Unitarians. "The book," says Mr. Maurice, "expresses thoughts which have been working in my mind for years; the method of it has not been adopted carelessly; even the composition has undergone frequent revision." There are seventeen Essays in all, and although meant primarily for Unitarians, to quote the words of the Clerical Journal, "it leaves untouched scarcely any topic which is in agitation in the religious world; scarcely a moot point between our various sects; scarcely a plot of debateable ground between Christians and Infidels, between Romanists and Protestants, between Socinians and other Christians, between English Churchmen and Dissenters on both sides. Scarce is there a misgiving, a difficulty, an aspiration stirring amongst us now,—now, when men seem in earnest as hardly ever before about religion, and ask and demand satisfaction with a fearlessness which seems almost awful when one thinks what is at stake—which is not recognised and grappled with by Mr. Maurice."

Maurice (F. D.)—continued.

THE DOCTRINE OF SACRIFICE DEDUCED FROM THE SCRIPTURES. Crown 8vo. 7s. 6d.

Throughout the Nineteen Sermons contained in this volume, Mr. Maurice expounds the notions which he has formed of the Doctrine of Sacrifice, as that is set forth in various parts of the Bible. It is well known that he holds peculiar opinions on this matter, opinions, however, which deserve the serious consideration of all thoughtful and earnest Christians. The first five Sermons consider various sacrifices referred to in the Old Testament, while in the remainder the death and resurrection of Christ are looked at from various points of view. He has "tried to speak of Sacrifice under every aspect in which the Bible presents it." In the Dedicatory Letter (occupying fifty pages) to the Members of the Young Men's Christian Association, Mr. Maurice animadverts on an attack made on his opinions and character, by the Rev. Dr. Candlish of Edinburgh, in an address to that Society in Exeter Hall. "The habitual tone," says the Christian Spectator, "is that of great seriousness and calm,—a seriousness which makes an impression of its own, and a serenity which is only broken by some overpowering feeling forcing itself into expression, and making itself heard in most meaning and stirring words."

THE RELIGIONS OF THE WORLD, AND THEIR RELATIONS TO CHRISTIANITY. Fourth Edition. Fcap. 8vo. 5s.

These Eight Boyle Lectures were delivered in one of the London Churches at intervals during the years 1845-6. The title to a considerable extent explains their aim. They are divided into two parts, of four Lectures each. In the first part Mr. Maurice examines the great Religious systems which present themselves in the history of the world, with the purpose of inquiring what is their main characteristic principle. The second four Lectures are occupied with a discussion of the questions, "In what relation does Christianity stand to these different faiths? If there be a faith which is meant for mankind, is this the one, or must we look for another?" In the Preface, the most important authorities on the various subjects discussed in the Lectures are referred to, so that the reader may pursue the subject further.

Maurice (F. D.)—continued.

a forced construction on the plain meaning of the words, and without imposing fetters on the freedom of scientific or critical investigation in any matters which God has given us the power to inquire into? 3. Is faith in Christ contingent on the proof or disproof of the existence of certain natural phenomena, which seem not to accord with the language of the Bible? Mr. Maurice, in his Thirteen Letters, takes up these and the other points suggested by the Layman, and in his own forcible and attractive way endeavours to clear them up and to throw light on the all-important Biblical controversy generally.

DIALOGUES ON FAMILY WORSHIP. Crown 8vo. 6s.

“The parties in these Dialogues,” says the Preface, “are a Clergyman who accepts the doctrines of the Church, and a Layman whose faith in them is nearly gone. The object of the Dialogues is not confutation, but the discovery of a ground on which two Englishmen and two Fathers may stand, and on which their country and their children may stand when their places know them no more.” In an unconventional and interesting manner some of the most important doctrines of the Church are discussed, the whole series of dialogues tending to shew that men of all shades of belief may look up to and worship God as their common and loving Father. The key-words of the Dialogues are as follow:—I. A Layman’s Perplexities. II. A Mother’s Faith. III. Male Calvinism. IV. The Regenerate and the Unregenerate. V. The Natural and the Supernatural. VI. The Revelation and the Family of Abraham. VII. The Father and the Son. VIII. Repentance and Conversion. IX. Fathers in God. X. Heathen and Christian Devotion. XI. The Method of Prayer. XII. The Soul and the Spirit.

THE COMMANDMENTS CONSIDERED AS INSTRUMENTS OF NATIONAL REFORMATION. Crown 8vo. 4s. 6d.

This is simply a book of practical morality and divinity, and has not the least of a scientific character. It is to some extent a reply to

Dr. Norman Macleod's Speech on the Sabbath, and his views of the Commandments. The author endeavours to shew that the Commandments are now, and ever have been, the great protectors against Presbyteral and Prelatical assumptions, and that if we do not receive them as Commandments of the Lord God spoken to Israel, and spoken to every people under heaven now, we lose the greatest witnesses we possess for national morality and civil freedom.

Moorhouse.—Works by JAMES MOORHOUSE, M.A., Vicar of Paddington :—

SOME MODERN DIFFICULTIES RESPECTING the FACTS OF NATURE AND REVELATION. Fcap. 8vo. 2s. 6d.

The first of these Four Discourses is a systematic reply to the Essay of the Rev. Baden Powell on Christian Evidences in "Essays and Reviews." The fourth Sermon, on "The Resurrection," is in some measure complementary to this, and the two together are intended to furnish a tolerably complete view of modern objections to Revelation; so far, at least, as these depend on particular theories as to the connection of matter and spirit. In the second and third Sermons, on the "Temptation" and "Passion," the author has endeavoured "to exhibit the power and wonder of those great facts within the spiritual sphere, which modern theorists have especially sought to discredit." The British Quarterly says of them,—“The tone of the discussion is able, and throughout conservative of Scriptural truth.”

JACOB. Three Sermons preached before the University of Cambridge in Lent 1870. Extra fcap. 8vo. 3s. 6d.

In these Three Sermons the author endeavours to indicate the course of that Divine training by which the patriarch Jacob was converted from a deceitful and unscrupulous into a pious and self-denying man. In the first Sermon is considered "The Human Subject," or the nature to be trained; in the second "The Divine Power," the power by which that training was effected; and in the third "The Great Change," or the course and form of the training.

Moorhouse (J.)—continued.

THE HULSEAN LECTURES FOR 1865. Cr. 8vo. 5s.

The following are the subjects of the Four Hulsean Lectures in this volume:—I. "Bearing of Present Controversies on the Doctrine of the Incarnation." II. "How far the Hypothesis of a real Limitation in our Saviour's Human Knowledge is consistent with the Doctrine of His Divinity." III. "The Scriptural Evidence of our Saviour's Sinlessness." IV. "What Kind and Degree of Human Ignorance were left possible to our Lord Jesus Christ by the fact of His Human Sinlessness." The three Sermons which follow are published partly because it seemed to the author that they might be found to elucidate many difficulties which in the Lectures could not be investigated with that degree of care and fulness which was desirable. The subjects are:—I. "The Teaching of the Spirit, —Ordinary and Extraordinary." II. "The Nature of Prophecy, and of Prophetic Inspiration." III. "The Land and the People." "Few more valuable works have come into our hands for many years . . . a most fruitful and welcome volume."—Church Review.

O'Brien.—AN ATTEMPT TO EXPLAIN and ESTABLISH THE DOCTRINE OF JUSTIFICATION by FAITH ONLY. By JAMES THOMAS O'BRIEN, D.D., Bishop of Ossory. Third Edition. 8vo. 12s.

This work consists of Ten Sermons. The first four treat of the nature and mutual relations of Faith and Justification; the fifth and sixth examine the corruptions of the doctrine of Justification by Faith only, and the objections which have been urged against it. The four concluding sermons deal with the moral effects of Faith. Various Notes are added explanatory of the Author's reasoning.

Palgrave.—HYMNS. By FRANCIS TURNER PALGRAVE. Third Edition, enlarged. 18mo. 1s. 6d.

This is a collection of twenty original Hymns, which the Literary Churchman speaks of as "so choice, so perfect, and so refined,—so tender in feeling, and so scholarly in expression."

Palmer.—THE BOOK OF PRAISE: From the Best English Hymn Writers. Selected and arranged by Sir ROUNDELL PALMER. With Vignette by WOOLNER. 18mo. 4s. 6d.

The present is an attempt to present, under a convenient arrangement, a collection of such examples of a copious and interesting branch of popular literature, as, after several years' study of the subject, have seemed to the Editor most worthy of being separated from the mass to which they belong. It has been the Editor's desire and aim to adhere strictly, in all cases in which it could be ascertained, to the genuine uncorrupted text of the authors themselves. The names of the authors and date of composition of the hymns, when known, are affixed, while notes are added to the volume, giving further details. The Hymns are arranged according to subjects. "There is not room for two opinions as to the value of the 'Book of Praise.'"—Guardian. "Approaches as nearly as one can conceive to perfection."—Nonconformist.

BOOK OF PRAISE HYMNAL. See end of this Catalogue.

Prescott.—THE THREEFOLD CORD. Sermons preached before the University of Cambridge. By J. E. PRESCOTT, B.D. Fcap. 8vo. 3s. 6d.

The title of this volume is derived from the subjects of the first three of these Sermons—Love, Hope, Faith. Their full titles are:— I. "Christ the Bringer of Peace—Love." II. "Christ the Renovator—Hope." III. "Christ the Light—Faith." The fourth, an Assize Sermon, is on "The Divinity of Justice." The Sermons are an attempt to render of practical service certain subjects of no ordinary weight; to shew that Christian theology is sufficient for the wants of the present day. There are a considerable number of Notes throughout the volume, directing the reader to valuable sources of information. The Churchman says the volume "is evidently the production of a scholar. Eloquent and striking passages abound throughout." The Nonconformist styles the Sermons "able, thoughtful, and earnest."

Procter.—A HISTORY OF THE BOOK OF COMMON PRAYER: With a Rationale of its Offices. By FRANCIS PROCTER, M.A. Ninth Edition, revised and enlarged. Crown 8vo. 10s. 6d.

The fact that in fifteen years nine editions of this volume have been called for, shews that such a work was wanted, and that to a large extent Mr. Procter's book has supplied the want. "In the course of the last thirty years," the author says, "the whole subject has been investigated by divines of great learning, and with an accuracy of research which has given to the present generation of students the advantage of trustworthy information upon many points of ritual importance and historical interest; and it was mainly by a view of epitomizing their extensive publications, and correcting by their help sundry traditional errors or misconceptions, that the present volume was put together." The Second Part is occupied with an account of "The Sources and Rationale of the Offices." The Athenæum says:—"The origin of every part of the Prayer-book has been diligently investigated,—and there are few questions or facts connected with it which are not either sufficiently explained, or so referred to, that persons interested may work out the truth for themselves."

Procter and Maclear.—AN ELEMENTARY INTRODUCTION TO THE BOOK OF COMMON PRAYER. Fourth Edition, Re-arranged and Supplemented by an Explanation of the Morning and Evening Prayer and the Litany. By F. PROCTER, M.A. and G. F. MACLEAR, B.D. 18mo. 2s. 6d.

This book has the same object and follows the same plan as the Manuals already noticed under Mr. Maclear's name. The work is divided into Two Books, and each book subdivided into chapters and well-marked sections. In Book I. is given a detailed History of the Book of Common Prayer, from the Service-Books of the Early Church down to the Attempted Revision in the Reign of William III. Book II., consisting of four Parts, treats in Part I. of The Order of Morning Prayer. II. Order of Evening Prayer. III. The Litany. IV. Occasional Prayers and Thanksgivings. Valuable Notes, etymological, historical, and critical, are given

throughout the book, while the Appendix contains several articles of much interest and importance. Appended is a General Index and an Index of Words explained in the Notes. The Literary Churchman characterizes it as "by far the completest and most satisfactory book of its kind we know. We wish it were in the hands of every schoolboy and every schoolmaster in the kingdom."

Psalms of David CHRONOLOGICALLY ARRANGED.

An Amended Version, with Historical Introductions and Explanatory Notes. By FOUR FRIENDS. Second and Cheaper Edition, much enlarged. Crown 8vo. 8s. 6d.

One of the chief designs of the Editors, in preparing this volume, was to restore the Psalter as far as possible to the order in which the Psalms were written. They give the division of each Psalm into strophes, and of each strophe into the lines which composed it, and amend the errors of translation. In accomplishing this work they have mainly followed the guidance of Professor Henry Ewald. A Supplement contains the chief specimens of Hebrew Lyric poetry not included in the Book of Psalms. The Spectator calls it "One of the most instructive and valuable books that have been published for many years."

THE GOLDEN TREASURY PSALTER; a Student's Edition of the above, with Briefer Notes. 18mo. 3s. 6d.

Ramsay.—THE CATECHISER'S MANUAL; or, the Church Catechism Illustrated and Explained, for the Use of Clergymen, Schoolmasters, and Teachers. By ARTHUR RAMSAY, M.A. Second Edition. 18mo. 1s. 6d.

This Manual, which is in the form of question and answer, is intended to afford full assistance both to learners and teachers, to candidates for Confirmation as well as to clergymen, in the understanding of the Church Catechism, and of all the matters referred to therein. It is divided into seven chapters:—I. "The Church Catechism," in which the meaning and object of the Catechism is explained, as well as the significance and object of

Confirmation. II. The various parts of the Catechism are analysed and explained. III. The Creeds—the Apostles', the Nicene, and the Athanasian. IV. The Apostles' Creed. V. The Commandments. VI. The Lord's Prayer. VII. The Sacraments. The English Journal of Education says,—“This is by far the best Manual on the Catechism we have met with, adapted not only for the use of the national schoolmaster, but also for the clergyman and the tutor . . . There is much original observation in it, hints for the application of the Catechism to the questions of the present day, and an extensive range of inquiry on collateral points of interest.”

Rays of Sunlight for Dark Days. A Book of Selections for the Suffering. With a Preface by C. J. VAUGHAN, D.D. 18mo. New Edition. 3s. 6d. Also in morocco, old style.

Dr. Vaughan says in the Preface, after speaking of the general run of Books of Comfort for Mourners, “It is because I think that the little volume now offered to the Christian sufferer is one of greater wisdom and of deeper experience, that I have readily consented to the request that I would introduce it by a few words of Preface.” The book consists of a series of very brief extracts from a great variety of authors, in prose and poetry, suited to the many moods of a mourning or suffering mind. “Amongst the many books of Comfort,” says the Nonconformist, “for the sorrowful and afflicted that have at different times come to our hands, scarcely has there been one that has the fitness to its end that we find in this little volume.” “Mostly gems of the first water.”—Clerical Journal.

Reynolds.—NOTES OF THE CHRISTIAN LIFE. A Selection of Sermons by HENRY ROBERT REYNOLDS, B.A., President of Cheshunt College, and Fellow of University College, London. Crown 8vo. 7s. 6d.

This work may be taken as representative of the mode of thought and feeling which is most popular amongst the freer and more cultivated Nonconformists. “The reader throughout,” says the Patriot, “feels himself in the grasp of an earnest and careful thinker.” “It is long,” says the Nonconformist, “since we have met with

any published sermons better calculated than these to stimulate devout thought, and to bring home to the soul the reality of a spiritual life."

Roberts.—DISCUSSIONS ON THE GOSPELS. By the Rev. ALEXANDER ROBERTS, D.D. Second Edition, revised and enlarged. 8vo. 16s.

This volume is divided into two parts. Part I. "On the Language employed by our Lord and His Disciples," in which the author endeavours to prove that Greek was widely diffused and commonly employed for all public purposes in Palestine, during the period of Christ and His Apostles; and especially that it was the language usually employed by Christ Himself, in opposition to the common belief that Our Lord spoke Aramaean. The Second Part is occupied with a discussion "On the Original Language of St. Matthew's Gospel," and on "The Origin and Authenticity of the Gospels." In the Second Part, as well as in the First, the author propounds some novel views on the points discussed, the result of long and deep study and research. The volume abounds in valuable and learned Notes, and in the Second Part is a chapter bearing chiefly on the proper authenticity of the Gospels as recently challenged by M. Renan. "The author brings the valuable qualifications of learning, temper, and an independent judgment. . . . It is but bare justice to affirm that his arguments render it [his proposition] extremely probable."—Daily News. "This volume is of intense interest to every Biblical student. It enters a field of inquiry hitherto untrodden."—British Standard.

Robertson.—PASTORAL COUNSELS. Being Chapters on Practical and Devotional Subjects. By the late JOHN ROBERTSON, D.D. Third Edition, with a Preface by the Author of "The Recreations of a Country Parson." Extra fcap. 8vo. 6s.

These Sermons are the free utterances of a strong and independent thinker. He does not depart from the essential doctrines of his Church, but he expounds them in a spirit of the widest charity, and always having most prominently in view the requirements of practical life. "The sermons are admirable specimens of a practical, earnest, and instructive style of pulpit teaching."—Nonconformist.

RowSELL.—MAN'S LABOUR AND GOD'S HARVEST.

Sermons preached before the University of Cambridge in Lent, 1861. Fcap. 8vo. 3s.

This volume contains Five Sermons, the general drift of which is indicated by the title. "We strongly recommend this little volume to young men, and especially to those who are contemplating working for Christ in Holy Orders."—Literary Churchman. "Mr. RowSELL's Sermons must, we feel sure, have touched the heart of many a Cambridge Undergraduate, and are deserving of a wide general circulation. It is seldom we meet with so much zeal, combined with so much sobriety."—The Ecclesiastic.

Sergeant.—SERMONS. By the Rev. E. W. SERGEANT,

M.A., Balliol College, Oxford; Assistant Master at Westminster College. Fcap. 8vo. 2s. 6d.

This volume contains Nine Sermons on a variety of topics, preached by the author at various times and to various classes of hearers. The First Sermon is on Free Inquiry.

Smith.—PROPHECY A PREPARATION FOR CHRIST.

Eight Lectures preached before the University of Oxford, being the Bampton Lectures for 1869. By R. PAYNE SMITH, D.D., Dean of Canterbury. Second and Cheaper Edition. Crown 8vo. 6s.

The author's object in these Lectures is to shew that there exists in the Old Testament an element, which no criticism on naturalistic principles can either account for or explain away: that element is Prophecy. The author endeavours to prove that its force does not consist merely in its predictions. Prophecy means more than this. The Bible describes man's first estate of innocence, his fall, and the promise given by God of his restoration. The author asserts that throughout the Old Testament there is an express and manifest working of the Deity for the accomplishment of this promise. Virtually the promise meant that God would give man a true religion; and the author asserts that Christianity is the sole religion on earth that fulfils the conditions necessary to constitute a true religion. God has pledged His own attributes in its behalf; this

pledge He has given in miracle and prophecy. The author endeavours to shew the reality of that portion of the proof founded on prophecy. "These Lectures overflow with solid learning."—Record.

Smith.—CHRISTIAN FAITH. Sermons preached before the University of Cambridge. By W. SAUMAREZ SMITH, M.A., Principal of St. Aidan's College, Birkenhead. Fcap. 8vo. 3s. 6d.

The first two sermons in this volume have special reference to the Person of Christ; the next two are concerned with the inner life of Christians; and the last speaks of the outward development of Christian faith. "Appropriate and earnest sermons, suited to the practical exhortation of an educated congregation."—Guardian.

Stanley.—THE ATHANASIAN CREED, with a Preface on the General Recommendations of the RITUAL COMMISSION. By A. P. STANLEY, D.D., Dean of Westminster. Cr. 8vo. 2s.

The present volume is a reprint of two articles which appeared in the Contemporary Review of August and November 1870. Its object is not so much to urge the omission or change of the Athanasian Creed, as to shew that such a relaxation ought to give offence to no reasonable or religious mind. With this view, the Dean of Westminster discusses in succession—(1) the Authorship of the Creed, (2) its Internal Characteristics, (3) the Peculiarities of its Use in the Church of England, (4) its Advantages and Disadvantages, (5) its various Interpretations, and (6) the Judgment passed upon it by the Ritual Commission. In conclusion, after quoting two recent cases which bear out his theory, Dr. Stanley maintains that the use of the Athanasian Creed should no longer be made compulsory. "Dr. Stanley puts with admirable force the objections which may be made to the Creed; equally admirable, we think, in his statement of its advantages."—Spectator.

Sunday Library. See end of this Catalogue.

Swainson.—Works by C. A. SWAINSON, D.D., Canon of Chichester :—

THE CREEDS OF THE CHURCH IN THEIR RELATIONS TO HOLY SCRIPTURE and the CONSCIENCE OF THE CHRISTIAN. 8vo. cloth. 9s.

The Lectures which compose this volume discuss, amongst others, the following subjects: "Faith in God," "Exercise of our Reason," "Origin and Authority of Creeds," and "Private Judgment, its use and exercise." "Treating of abstruse points of Scripture, he applies them so forcibly to Christian duty and practice as to prove eminently serviceable to the Church."—John Bull.

THE AUTHORITY OF THE NEW TESTAMENT, and other LECTURES, delivered before the University of Cambridge. 8vo. cloth. 12s.

The first series of Lectures in this work is on "The Words spoken by the Apostles of Jesus," "The Inspiration of God's Servants," "The Human Character of the Inspired Writers," and "The Divine Character of the Word written." The second embraces Lectures on "Sin as Imperfection," "Sin as Self-will," "Whosoever is not of Faith is Sin," "Christ the Saviour," and "The Blood of the New Covenant." The third is on "Christians One Body in Christ," "The One Body the Spouse of Christ," "Christ's Prayer for Unity," "Our Reconciliation should be manifested in common Worship," and "Ambassadors for Christ." "All the grave and awful questions associated with human sinfulness and the Divine plan of redemption are discussed with minute and painstaking care, and in the Appendix all the passages of Scripture referring to them are marshalled and critically reviewed."—Wesleyan Times.

Taylor.—THE RESTORATION OF BELIEF. New and Revised Edition. By ISAAC TAYLOR, Esq. Crown 8vo. 8s. 6d.

The earlier chapters are occupied with an examination of the primitive history of the Christian Religion, and its relation to the Roman government; and here, as well as in the remainder of the work, the

author shews the bearing of that history on some of the difficult and interesting questions which have recently been claiming the attention of all earnest men. The book will be found to contain a clear and full statement of the case as it at present stands in behalf of Christianity. The last chapter of this New Edition treats of "The Present Position of the Argument concerning Christianity," with special reference to M. Renan's Vie de Jésus. The Journal of Sacred Literature says,—"The current of thought which runs through this book is calm and clear, its tone is earnest, its manner courteous. The author has carefully studied the successive problems which he so ably handles."

Temple.—SERMONS PREACHED IN THE CHAPEL of RUGBY SCHOOL. By F. TEMPLE, D.D., Bishop of Exeter. New and Cheaper Edition. Extra fcap. 8vo. 4s. 6d.

This volume contains Thirty-five Sermons on topics more or less intimately connected with every-day life. The following are a few of the subjects discoursed upon:—"Love and Duty;" "Coming to Christ;" "Great Men;" "Faith;" "Doubts;" "Scruples;" "Original Sin;" "Friendship;" "Helping Others;" "The Discipline of Temptation;" "Strength a Duty;" "Worldliness;" "Ill Temper;" "The Burial of the Past." The Critic speaks of them thus:—"We trust that the tender affectionate spirit of practical Christianity which runs through every page of the volume will have its due effect. . . . desiring to rouse the youthful hearers to a sense of duty, and to arm them against the perils and dangers of the world against which they are so soon to battle."

A SECOND SERIES OF SERMONS, preached in the Chapel of Rugby School. Extra fcap. 8vo. 6s.

This Second Series of Forty-two brief, pointed, practical Sermons, on topics intimately connected with the every-day life of young and old, will be acceptable to all who are acquainted with the First Series. The following are a few of the subjects treated of:—"Disobedience," "Almsgiving," "The Unknown Guidance of God," "Apathy one of our Trials," "High Aims in Leaders," "Doing our Best," "The Use of Knowledge," "Use of Observances," "Martha and

Mary," "John the Baptist," "Severity before Mercy," "Even Mistakes Punished," "Morality and Religion," "Children," "Action the Test of Spiritual Life," "Self-Respect," "Too Late," "The Tercentenary."

Thring.—SERMONS DELIVERED AT UPPINGHAM SCHOOL. By the Rev. E. THRING, M.A. Crown 8vo. 5s.

In this volume are contained Forty-seven brief Sermons, all on subjects more or less intimately connected with Public-school life. "These Sermons," the author says, "are sent into the world as parts of a system, and as exponents, in some degree, of the experience of working men, that it is possible to have a free and manly school-life, complete in all its parts, neither lost in a crowd, nor shut up in a prison, nor reared in a hot-bed."—"We desire very highly to commend these capital Sermons which treat of a boy's life and trials in a thoroughly practical way and with great simplicity and impressiveness. They deserve to be classed with the best of their kind."—Literary Churchman.

Tracts for Priests and People. By VARIOUS WRITERS.

THE FIRST SERIES. Crown 8vo. 8s.

THE SECOND SERIES. Crown 8vo. 8s.

The whole Series of Fifteen Tracts may be had separately, price One Shilling each.

A series of papers written after the excitement aroused by the publication of "Essays and Reviews" had somewhat abated, and designed, by the exposition of positive truth, to meet the religious difficulties of honest inquirers. Amongst the writers are Mr. Thomas Hughes, Professor Maurice, the Rev. J. Llewellyn Davies, and Mr. J. M. Ludlow.

Trench.—Works by R. CHENEVIX TRENCH, D.D., Archbishop of Dublin. (For other Works by the same author, see BIOGRAPHICAL, BELLES LETTRES, and LINGUISTIC CATALOGUES).

Archbishop Trench is well known as a writer who has the happy faculty of being able to take with discrimination the results of the

Trench—continued.

highest criticism and scholarship, and present them in such a shape as will be not only valuable to scholars, but interesting, intelligible, and of the greatest use even to the ordinary reader. It is generally acknowledged that few men have been more successful in bringing out the less obvious meanings of the New Testament, or done more for the popular yet scholarly exposition of the Bible generally.

NOTES ON THE PARABLES OF OUR LORD.

Eleventh Edition. 8vo. 12s.

This work has taken its place as a standard exposition and interpretation of Christ's Parables. The book is prefaced by an Introductory Essay in four chapters:—I. On the definition of the Parable, a point on which there has been much difference of opinion. II. On Teaching by Parables. III. On the Interpretation of the Parables. IV. On other Parables besides those in the Scriptures. The author then proceeds to take up the Parables one by one, and by the aid of philology, history, antiquities, and the researches of travellers, shew forth the significance, beauty, and applicability of each, concluding with what he deems its true moral interpretation. In the numerous Notes are many valuable references, illustrative quotations, critical and philological annotations, etc., and appended to the volume is a classified list of fifty-six works on the Parables.

NOTES ON THE MIRACLES OF OUR LORD.

Ninth Edition. 8vo. 12s.

In the 'Preliminary Essay' to this work, all the momentous and interesting questions that have been raised in connection with Miracles, are discussed with considerable fulness, and the author's usual candour and learning. The Essay consists of six chapters:—I. On the Names of Miracles, i. e. the Greek words by which they are designated in the New Testament. II. The Miracles and Nature—What is the difference between a Miracle and any event in the ordinary course of Nature? III. The Authority of Miracles—Is the Miracle to command absolute obedience? IV. The Evangelical, compared with the other cycles of

Trench—continued.

Miracles. V. *The Assaults on the Miracles*—1. *The Jewish.* 2. *The Heathen (Celsus etc.).* 3. *The Pantheistic (Spinoza etc.).* 4. *The Sceptical (Hume).* 5. *The Miracles only relatively miraculous (Schleiermacher).* 6. *The Rationalistic (Paulus).* 7. *The Historico-Critical (Woolston, Strauss).* VI. *The Apologetic Worth of the Miracles.* The author then treats the separate *Miracles as he does the Parables.*

SYNONYMS OF THE NEW TESTAMENT. New Edition, enlarged. 8vo. cloth. 12s.

The study of synonyms in any language is valuable as a discipline for training the mind to close and accurate habits of thought; more especially is this the case in Greek—"a language spoken by a people of the finest and subtlest intellect; who saw distinctions where others saw none; who divided out to different words what others often were content to huddle confusedly under a common term. . . . Where is it so desirable that we should miss nothing, that we should lose no finer intention of the writer, as in those words which are the vehicles of the very mind of God Himself?" This work is recognised as a valuable companion to every student of the New Testament in the original. This, the Seventh Edition, has been carefully revised, and a considerable number of new synonyms added. Appended is an Index to the Synonyms, and an Index to many other words alluded to or explained throughout the work. "He is," the Atheneum says, "a guide in this department of knowledge to whom his readers may intrust themselves with confidence. His sober judgment and sound sense are barriers against the misleading influence of arbitrary hypotheses."

ON THE AUTHORIZED VERSION OF THE NEW TESTAMENT. Second Edition. 8vo. 7s.

Archbishop Trench's familiarity with and many-sided study of the New Testament makes him peculiarly fitted to estimate the value of the present translation, and to give directions as to how a new one should be proceeded with. After some Introductory Remarks, in which the propriety of a revision is briefly discussed, the whole

Trench—*continued.*

question of the merits of the present version is gone into in detail, in eleven chapters. A few of the titles of the chapters are:—III. On the English of the Authorized Version. IV. On some Questions of Translation. IX. On some Questionable Renderings of Words. X. On some Incorrect Renderings. XI. On the Best Means of carrying out a Revision. Appended is a chronological list of works bearing on the subject, an Index of the principal Texts considered, an Index of Greek Words, and an Index of other Words referred to throughout the book.

STUDIES IN THE GOSPELS. Second Edition. 8vo.
10s. 6d.

This book is published under the conviction that the assertion often made is untrue,—viz. that Gospels are in the main plain and easy, and that all the chief difficulties of the New Testament are to be found in the Epistles. In the Epistles, the difficulties are often mere difficulties of form, whereas in the Gospels it is the thought itself, the Divine fact or statement, which itself constitutes the difficulty. These "Studies," sixteen in number, are the fruit of a much larger scheme, and each Study deals with some important episode mentioned in the Gospels, in a critical, philosophical, and practical manner. Many learned references and quotations are added to the Notes. Among the subjects treated are:—The Temptation; Christ and the Samaritan Woman; The Three Aspirants; The Transfiguration; Zacchæus; The True Vine; The Penitent Malefactor; Christ and the Two Disciples on the way to Emmaus.

COMMENTARY ON THE EPISTLES to the SEVEN CHURCHES IN ASIA. Third Edition, revised. 8vo. 8s. 6d.

Bengel was wont above all things to recommend the study of these Epistles to youthful ministers of Christ's Word and Sacraments; and, as the author says in his Preface, the number of aspects in which they present themselves to us as full of interest, is extraordinary. They are full of interest to the student of ecclesiastical history; possess a strong attraction for those who occupy themselves with questions of pure exegesis, from the fact of their con-

Trench—continued.

taining so many unsolved problems of interpretation; their purely theological interest is great; their practical interest in their bearing on the whole pastoral and ministerial work is extreme; and finally, there is about these Epistles a striking originality, an entire unlikeness, in some points at least, to anything else in Scripture. The present work consists of an Introduction, being a commentary on Rev. i. 4—20, a detailed examination of each of the Seven Epistles, in all its bearings, and an Excursus on the Historico-Prophetic Interpretation of the Epistles.

THE SERMON ON THE MOUNT. An Exposition drawn from the writings of St. Augustine, with an Essay on his merits as an Interpreter of Holy Scripture. Third Edition, enlarged. 8vo. 10s. 6d.

This volume is not a mere translation of St. Augustine's Commentary on the Sermon on the Mount, but an attempt to draw from the whole circle of his writings (that one of course included) what of most important he has contributed for the elucidation, or for the turning to practical uses, of this portion of Holy Scripture. The first half of the present work consists of a dissertation in eight chapters on "Augustine as an Interpreter of Scripture," the titles of the several chapters being as follow:—I. Augustine's General Views of Scripture and its Interpretation. II. The External Helps for the Interpretation of Scripture possessed by Augustine. III. Augustine's Principles and Canons of Interpretation. IV. Augustine's Allegorical Interpretation of Scripture. V. Illustrations of Augustine's Skill as an Interpreter of Scripture. VI. Augustine on John the Baptist and on St. Stephen. VII. Augustine on the Epistle to the Romans. VIII. Miscellaneous Examples of Augustine's Interpretation of Scripture. The latter half of the work consists of Augustine's Exposition of the Sermon on the Mount, not however a mere series of quotations from Augustine, but a connected account of his sentiments on the various passages of that Sermon, interspersed with criticisms by Archbishop Trench. The Notes consist mostly of quotations from Augustine in the original Latin.

Trench—*continued.***SERMONS PREACHED** in WESTMINSTER ABBEY.

Second Edition. 8vo. 10s. 6d.

This volume consists of Thirty-three Sermons preached by the author in the Abbey, when Dean of Westminster. They embrace a wide variety of topics, and are thoroughly practical, earnest, and evangelical, and simple in style. The following are a few of the subjects:—"Tercentenary Celebration of Queen Elizabeth's Accession;" "Conviction and Conversion;" "The Incredulity of Thomas;" "The Angels' Hymn;" "Counting the Cost;" "The Holy Trinity in Relation to our Prayers;" "On the Death of General Havelock;" "Christ Weeping over Jerusalem;" "Walking with Christ in White."

SHIPWRECKS OF FAITH. Three Sermons preached

before the University of Cambridge in May, 1867. Fcap. 8vo. 2s. 6d.

These Sermons are especially addressed to young men. The subjects are "Balaam," "Saul," and "Judas Iscariot," three of the mournfullest lives recorded in Scripture, "for the greatness of their vocation, and their disastrous falling short of the same, for the utter defeat of their lives, for the shipwreck of everything which they made." These lives are set forth as beacon-lights, "to warn us off from perilous reefs and quicksands, which have been the destruction of many, and which might only too easily be ours." "The Archbishop of Dublin's Sermons," says the John Bull, "before the University of Cambridge are, like all he writes, affectionate and earnest discourses."

Tudor.—The DECALOGUE VIEWED as the CHRISTIAN'S LAW. With Special Reference to the Questions and Wants of the Times. By the Rev. RICH. TUDOR, B.A. Crown 8vo. 10s. 6d.

In complying with the request to publish these Lectures, and in preparing them for the press, the author has expanded them into a consecutive treatise on the Ten Commandments. His aim is to

bring out the Christian sense of the Decalogue in its application to existing needs and questions. Many questions of the highest importance have been treated in an earnest and reverent manner, and the work will be found to occupy ground which no other single work has hitherto filled. It is divided into Two Parts, the First Part consisting of three lectures on "Duty," and the Second Part of twelve lectures on the Ten Commandments. The Guardian says of it, "As a series of practical sermons, and as a whole, his volume throughout is an outspoken and sound exposition of Christian morality, based deeply upon true foundations, set forth systematically, and forcibly and plainly expressed—as good a specimen of what pulpit lectures ought to be as is often to be found." The Westminster Review says, "There is an earnestness in his purpose and evidently a sincere endeavour to apply the words of Scripture to present needs."

Tulloch.—THE CHRIST OF THE GOSPELS AND THE CHRIST OF MODERN CRITICISM. Lectures on M. RENAN'S "Vie de Jésus." By JOHN TULLOCH, D.D., Principal of the College of St. Mary, in the University of St. Andrew's. Extra fcap. 8vo. 4s. 6d.

These Lectures were written originally during the heat of the commotion caused by the publication of M. Renan's Vie de Jésus. While Dr. Tulloch does not hesitate to grapple boldly with the statements and theories of Renan, he does so in a spirit of perfect fairness and courtesy, eschewing all personalities and sinister insinuations as to motives and sincerity. The work will be found to be a fair and full statement, in Dr. Tulloch's eloquent style, of the case as it stands against Renan's theory. "Amongst direct answers," says the Reader, "to M. Renan, this volume will not be easily surpassed. . . The style is animated, pointed, and scholarly; the tone fair and appreciative; the philosophy intelligent and cautious; the Christianity liberal, reverent, and hearty."

Vaughan.—Works by CHARLES J. VAUGHAN, D.D., Master of the Temple:—

Few men of the present day have won so much of the respect and love of their fellow-men of all creeds as the Rev. Dr. Vaughan.

His genuine sympathy with the difficulties, sorrows and struggles of all classes of his fellow-men, his thorough disinterestedness, and his high views of life have been acknowledged by critics of all creeds. No sermons can be more applicable to the ever-recurring ills, bodily, mental, and spiritual, that flesh is heir to; they are eloquent because they glow with love and enthusiasm for the highest good of men. His commentaries and expository lectures are those of a faithful evangelical, but at the same time liberal-minded interpreter of what he believes to be the Word of God.

CHRIST SATISFYING THE INSTINCTS OF HUMANITY. Eight Lectures delivered in the Temple Church. Extra fcp. 8vo. 3s. 6d.

The object of these Sermons is to exhibit the spiritual wants of human nature, and to prove that all of them receive full satisfaction in Christ. The various instincts which He is shewn to meet are those of Truth, Reverence, Perfection, Liberty, Courage, Sympathy, Sacrifice, and Unity. "We are convinced that there are congregations, in number unmistakably increasing, to whom such Essays as these, full of thought and learning, are infinitely more beneficial, for they are more acceptable, than the recognised type of sermons."
—John Bull.

MEMORIALS OF HARROW SUNDAYS. A Selection of Sermons preached in Harrow School Chapel. With a View of the Chapel. Fourth Edition. Crown 8vo. 10s. 6d.

These Sermons were preached in the Chapel of Harrow School, and while they deal with subjects that in a peculiar way concern the young, and in a manner that cannot fail to attract their attention and influence their conduct, they are in every respect applicable to people of all ages. "Discussing," says the John Bull, "those forms of evil and impediments to duty which peculiarly beset the young, Dr. Vaughan has, with singular tact, blended deep thought and analytical investigation of principles with interesting earnestness and eloquent simplicity." The Morning Chronicle says, "The number of view-points from which he regards his subject, the various motives he appeals to, and the range of duties and

Vaughan (Dr. C. J.)—continued.

situations to which he demonstrates its applicability, his copiousness of illustration and breadth of view in practical teaching, are conspicuous in almost every sermon." The Nonconformist says "the volume is a precious one for family reading, and for the hand of the thoughtful boy or young man entering life."

THE BOOK AND THE LIFE, and other Sermons, preached before the University of Cambridge. New Edition. Fcap. 8vo. 4s. 6d.

These Sermons are all of a thoroughly practical nature, and some of them are especially adapted to those who are in a state of anxious doubt. "They meet," the Freeman says, "in what appears to us to be the one true method, the scepticism and indifference to religious truth which are almost sure to trouble young men who read and think. In short, we know no book more likely to do the young and inquiring good, or to help them to gain that tone of mind wanting which they may doubt and ask for ever, because always doubting and asking in vain."

TWELVE DISCOURSES on SUBJECTS CONNECTED WITH THE LITURGY and WORSHIP of the CHURCH OF ENGLAND. Fcap. 8vo. 6s.

Four of these discourses were published in 1860, in a work entitled Revision of the Liturgy; four others have appeared in the form of separate sermons, delivered on various occasions, and published at the time by request; and four are new. All will be found to fall strictly under the present title, reviewing the chief matters suggested by the Church Liturgy. The Appendix contains two articles,—one on "Subscription and Scruples," the other on the "Rubric and the Burial Service." The Press characterises the volume as "eminently wise and temperate."

LESSONS OF LIFE AND GODLINESS. A Selection of Sermons preached in the Parish Church of Doncaster. Fourth and Cheaper Edition. Fcap. 8vo. 3s. 6d.

This volume consists of Nineteen Sermons, mostly on subjects connected with the every-day walk and conversation of Christians.

Vaughan (Dr. C. J.)—*continued.*

They bear such titles as "The Talebearer," "Features of Charity," "The Danger of Relapse," "The Secret Life and the Outward," "Family Prayer," "Zeal without Consistency," "The Gospel an Incentive to Industry in Business," "Use and Abuse of the World." "A more useful book," says the Press, "or one more fitted to be under almost every possible circumstance the guide and support of all earnest young people, could not well be conceived." The Spectator styles them "earnest and human. They are adapted to every class and order in the social system, and will be read with wakeful interest by all who seek to amend whatever may be amiss in their natural disposition or in their acquired habits."

WORDS FROM THE GOSPELS. A Second Selection of Sermons preached in the Parish Church of Doncaster. Second Edition. Fcap. 8vo. 4s. 6d.

In this volume are Twenty-two Sermons on subjects taken from one or other of the four Gospels. The Nonconformist characterises these Sermons as "of practical earnestness, of a thoughtfulness that penetrates the common conditions and experiences of life, and brings the truths and examples of Scripture to bear on them with singular force, and of a style that owes its real elegance to the simplicity and directness which have fine culture for their roots. . . . A book than which few could give more holy pleasantness and solemn purpose to their Sabbath evenings at home."

LESSONS OF THE CROSS AND PASSION. Six Lectures delivered in Hereford Cathedral during the Week before Easter, 1869. Fcap. 8vo. 2s. 6d.

This volume contains Six Sermons on subjects mainly connected with the death and passion of Christ. The titles of the Sermons are:— I. "Too Late" (Matt. xxvi. 45). II. "The Divine Sacrifice and the Human Priesthood." III. "Love not the World." IV. "The Moral Glory of Christ." V. "Christ made perfect through Suffering." VI. "Death the Remedy of Christ's Loneliness." "This little volume," the Nonconformist says, "exhibits all his

Vaughan (Dr. C. J.)—continued.

best characteristics. Elevated, calm, and clear, the Sermons owe much to their force, and yet they seem literally to owe nothing to it. They are studied, but their grace is the grace of perfect simplicity."

LIFE'S WORK AND GOD'S DISCIPLINE. Three Sermons. Fcap. 8vo. cloth. 2s. 6d.

The Three Sermons contained in this volume have a oneness of aim indicated by the title, and are on the following subjects:—I. "The Work burned and the Workmen saved." II. "The Individual Hiring." III. "The Remedial Discipline of Disease and Death."

THE WHOLESOME WORDS OF JESUS CHRIST. Four Sermons preached before the University of Cambridge in November 1866. Second Edition. Fcap. 8vo. cloth. 3s. 6d.

Dr. Vaughan uses the word "Wholesome" here in its literal and original sense, the sense in which St. Paul uses it, as meaning healthy, sound, conducing to right living; and in the Four Sermons contained in this volume he points out and illustrates several of the "wholesome" characteristics of the Gospel,—the Words of Christ. The subjects of these Sermons are as follow:—I. "Naturalness and Spirituality of Revelation—Grandeur and Self-Control—Truthfulness and Tenderness." II. "Universality and Individuality of Christ's Gospel." III. "Oblivions and Ambitions of the Life of Grace." IV. "Regrets and Preparations of Human Life." The John Bull says this volume is "replete with all the author's well-known vigour of thought and richness of expression."

FOES OF FAITH. Sermons preached before the University of Cambridge in November 1868. Fcap. 8vo. 3s. 6d.

The "Foes of Faith" preached against in these Four Sermons are:—I. "Unreality." II. "Indolence." III. "Irreverence." IV. "Inconsistency,"—"Foes," says the author, "which must be manfully fought against by all who would be finally admitted into that holy communion and fellowship which is, for time and eternity,

Vaughan (Dr. C. J.)—continued.

the blessed company of all faithful people." "They are written," the London Review says, "with culture and elegance, and exhibit the thoughtful earnestness, piety, and good sense of their author." "They are thoroughly excellent," says the Literary Churchman.

LECTURES ON THE EPISTLE to the PHILIPPIANS.

Second Edition. Crown 8vo. 7s. 6d.

This series of Lectures, twenty-one in number, was delivered by Dr. Vaughan to his own congregation. Each Lecture is prefaced by a literal translation from the Greek of the paragraph which forms its subject, contains first a minute explanation of the passage on which it is based, and then a practical application of the verse or clause selected as its text. The Press speaks of these Lectures thus:—"Replete with good sense and practical religious advice. . . The language of the Apostle assumes a practical significance, which it seldom wears in the eyes of any ordinary reader, and Dr. Vaughan's listeners would feel themselves placed in the position of men receiving inspired instruction on the ordinary business of life. We can scarcely praise this plan too highly."

LECTURES ON THE REVELATION OF ST. JOHN.

Third and Cheaper Edition. Two Vols. Extra fcap. 8vo. 9s.

In this the Third Edition of these Lectures, the literal translations of the passages expounded will be found interwoven in the body of the Lectures themselves. The whole has been carefully revised, but without any material change. In attempting to expound this most-hard-to-understand Book, Dr. Vaughan, while taking from others what assistance he required, has not adhered to any particular school of interpretation, but has endeavoured to shew forth the significance of this Revelation by the help of his strong common sense, critical acumen, scholarship, and reverent spirit. "Dr. Vaughan's Sermons," the Spectator says, "are the most practical discourses on the Apocalypse with which we are acquainted." Prefixed is a Synopsis of the Book of Revelation, and appended is an Index of passages illustrating the language of the Book. There are in all Thirty-eight Lectures.

Vaughan (Dr. C. J.)—continued.

EPIPHANY, LENT, AND EASTER. A Selection of Expository Sermons. Third Edition. Crown 8vo. 10s. 6d.

The first eighteen of these Sermons were preached during the seasons of 1860, indicated in the title, and are practical expositions of passages taken from the lessons of the days on which they were delivered. The last eight Sermons were added to the Second Edition, and were preached in the following July. The Third Edition has been carefully revised, and one or two important alterations made in the interpretation of the text. As in the case of the Lectures on Philippians, each Lecture is prefaced with a careful and literal rendering of the original of the passage of which the Lecture is an exposition. The Nonconformist says that "in simplicity, dignity, close adherence to the words of Scripture, insight into 'the mind of the Spirit,' and practical thoughtfulness, they are models of that species of pulpit instruction to which they belong."

THE EPISTLES OF ST. PAUL. For English Readers. PART I., containing the FIRST EPISTLE TO THE THESSALONIANS. Second Edition. 8vo. 1s. 6d. Each Epistle will be published separately in its chronological order.

It is the object of this work to enable English readers, unacquainted with Greek, to enter with intelligence into the meaning, connection, and phraseology of the writings of the great Apostle. (1) Each Epistle will be prefaced by an Introduction containing information as to the circumstances, design, and order of its composition. (2) The Authorized English Version occupies the foremost place in each page. (3) Beside it, in smaller type, is a literal English Version, made from the original Greek. (4) A free paraphrase stands below, in which it is attempted to express the sense and connection of the Epistle. (5) The Notes include both doctrinal explanation and verbal illustration; occasionally a brief word of application has been introduced.

ST. PAUL'S EPISTLE TO THE ROMANS. The Greek Text, with English Notes. Third Edition, greatly enlarged. Crown 8vo. 7s. 6d.

Vaughan (Dr. C. J.)—continued.

This volume contains the Greek Text of the Epistle to the Romans as settled by the Rev. B. F. Westcott, D.D., for his complete recension of the Text of the New Testament; his name is a sufficient guarantee for its accuracy. Appended to the text are copious critical and exegetical Notes, the result, when first published, of almost eighteen years' study on the part of the author. This the Third Edition has for the most part been entirely re-written; the main features of the work are, however, unchanged. The author has sought more and more to render the work serviceable to students of the Greek Testament generally, and of St. Paul's Epistle in particular. The "Index of Words illustrated or explained in the Notes" will be found, in some considerable degree, an Index to the Epistles as a whole. "I have desired," the author says, "to catch and to represent the meaning of each passage and of the whole, without deriving it from any secondary source. Each single note is the result of some honest labour. One of my principal endeavours has been, to trace through the New Testament the uses of the more remarkable words or phrases which occur in the Epistle, arranging them, where the case required it, under their various modifications of sense." Prefixed to the volume is a discourse on "St. Paul's Conversion and Doctrine," suggested by some recent publications on St. Paul's theological standing. In the Preface to the Third Edition, among other things, is a Synopsis of the contents of the Epistle. The Guardian says of the work,—"For educated young men his commentary seems to fill a gap hitherto unfilled. . . As a whole, Dr. Vaughan appears to us to have given to the world a valuable book of original and careful and earnest thought bestowed on the accomplishment of a work which will be of much service and which is much needed."

THE CHURCH OF THE FIRST DAYS.

- Series I. The Church of Jerusalem. Second Edition.
 " II. The Church of the Gentiles. Second Edition.
 " III. The Church of the World. Second Edition.
 Fcap. 8vo. cloth. 4s. 6d. each.

These Lectures on the Acts of the Apostles were delivered by the author during 1862-64, in the Parish Church of Doncaster, in

Vaughan (Dr. C. J.)—continued.

the ordinary course of parochial ministrations. The work is in three volumes:—I. "The Church of Jerusalem," extending from the 1st. to the 8th chapter (inclusive) of the Acts. II. "The Church of the Gentiles," from the 9th to the 16th chapter. III. "The Church of the World," from the 17th to the 28th chapter. The titles are of necessity only approximately appropriate. Where necessary, the Authorized Version has been departed from, and a new literal translation taken as the basis of exposition. All possible topographical and historical light has been brought to bear on the subject; and while thoroughly practical in their aim, these Lectures will be found to afford a fair notion of the history and condition of the Primitive Church. The British Quarterly says,—“These Sermons are worthy of all praise, and are models of pulpit teaching.” In reference to this work, the Patriot says,—“We are indebted to Dr. Vaughan for shewing how interesting and effective expository preaching may be made.”

COUNSELS for YOUNG STUDENTS. Three Sermons preached before the University of Cambridge at the Opening of the Academical Year 1870-71. Fcap. 8vo. 2s. 6d.

The titles of the Three Sermons contained in this volume are:—I. "The Great Decision." II. "The House and the Builder." III. "The Prayer and the Counter-Prayer." They all bear pointedly, earnestly, and sympathisingly upon the conduct and pursuits of young students and young men generally, to counsel whom, Dr. Vaughan's qualifications and aptitude are well known.

NOTES FOR LECTURES ON CONFIRMATION, with suitable Prayers. Seventh Edition. Fcap. 8vo. 1s. 6d.

In preparation for the Confirmation held in Harrow School Chapel, Dr. Vaughan was in the habit of printing week by week, and distributing among the Candidates, somewhat full notes of the Lecture he purposed to deliver to them, together with a form of Prayer adapted to the particular subject. He has collected these weekly Notes and Prayers into this little volume, in the hope that it may assist the labours of those who are engaged in preparing Candidates

for Confirmation, and who find it difficult to lay their hand upon any one book of suitable instruction, at once sufficiently full to furnish a synopsis of the subject, and sufficiently elastic to give free scope to the individual judgment in the use of it. The Press says the work "commends itself at once by its simplicity and by its logical arrangement. . . . While points of doctrine, as they arise, are not lost sight of, the principal stress is laid on the preparation of the heart rather than the head. . . . This little Manual will prove, as it is well calculated to be, extensively useful."

Vaughan.—Works by DAVID J. VAUGHAN, M.A., Vicar of St. Martin's, Leicester:—

SERMONS PREACHED IN ST. JOHN'S CHURCH, LEICESTER, during the Years 1855 and 1856. Crown 8vo. 5s. 6d.

This volume contains Twenty-five Sermons preached in St. John's Church, Leicester, in the ordinary course of the author's ministration. They embrace a great variety of topics, all of the highest interest, are thoroughly practical in their nature, and calculated to give a hopeful view of life as seen in the light shed upon it by Christianity.

SERMONS on the RESURRECTION. With a Preface. Fcap. 8vo. 3s.

In the Preface to this work, the author expounds and endeavours to justify his view of the Atonement, shewing it to be more reasonable and scriptural than the ordinary doctrine. There are Seven Sermons in all, bearing the following titles:—I. "The Fellowship of Christ's Sufferings." II. "Christ the Resurrection and the Life." III. "Christ our Passover." IV. "Christ the Shepherd." V. "The True Light which lighteth every man." VI. "The City of God, and the Light thereof." VII. "Christ going to the Father, and the Way to the Father."

CHRISTIAN EVIDENCES AND THE BIBLE. New Edition, revised and enlarged. Fcap. 8vo. cloth. 5s. 6d.

The main object of this series of Twelve Sermons is to shew, that,

Vaughan (D. J.)—*continued.*

quite irrespective of any theory as to the nature of the Bible and the special inspiration of its authors, there is good and sufficient reason for believing that Jesus Christ is the Son of God, who reveals and reconciles men to the Father. The author thinks it impossible to build our Christian faith upon the assumed infallibility of the Bible as its foundation; and that the true and solid rock, upon which the Church really stands and ought consciously to stand, is simply the confession that "Jesus is the Christ, the Son of the living God." The Preface to this, the Second Edition, consists of a somewhat lengthened "Analysis of the Nature of Scientific Truth,"—the nature of the evidence which is universally held to be sound and conclusive. In the Sermons themselves the Internal and External Evidences of Christianity and cognate subjects are discussed, and throughout the volume are several long notes on points occurring in the text. Appended is a short Essay on "The Nature and Sphere of Law."—"This little volume," the Spectator says, "is a model of that honest and reverent criticism of the Bible which is not only right, but the duty of English clergymen in such times as these to put forth from the pulpit."

Venn.—ON SOME OF THE CHARACTERISTICS OF BELIEF, Scientific and Religious. Being the Hulsean Lectures for 1869. By the Rev. J. VENN, M.A. 8vo. 6s. 6d.

These discourses are intended to illustrate, explain, and work out into some of their consequences, certain characteristics by which the attainment of religious belief is prominently distinguished from the attainment of belief upon most other subjects. The first Lecture is an attempt to explain what is the nature of the logical foothold for differences of opinion among men is; to shew what there is in the constitution of the evidence which makes it possible for these differences to commence and persist. The second meets the question, What is the criterion of truth? How are we to decide which of the varying but honest judgment on the same subject is right and which wrong? The third and fourth Lectures are devoted to working out into several of their consequences the characteristics of evidence on religious subjects which were explained and illustrated in the first.

Warington.—THE WEEK OF CREATION; OR, THE COSMOGONY OF GENESIS CONSIDERED IN ITS RELATION TO MODERN SCIENCE. By GEORGE WARINGTON, Author of "The Historic Character of the Pentateuch Vindicated." Crown 8vo. 4s. 6d.

The greater part of this work is taken up with the teaching of the Cosmogony. Its purpose is also investigated, and a chapter is devoted to the consideration of the passage in which the difficulties occur. "A very able vindication of the Mosaic Cosmogony by a writer who unites the advantages of a critical knowledge of the Hebrew text and of distinguished scientific attainments."—Spectator.

Westcott.—Works by BROOKE FOSS WESTCOTT, D.D., Regius Professor of Divinity in the University of Cambridge; Canon of Peterborough:—

The London Quarterly, speaking of Mr. Westcott, says,—"To a learning and accuracy which command respect and confidence, he unites what are not always to be found in union with these qualities, the no less valuable faculties of lucid arrangement and graceful and facile expression."

AN INTRODUCTION TO THE STUDY OF THE GOSPELS. Third Edition. Crown 8vo. 1qs. 6d.

The author's chief object in this work has been to shew that there is a true mean between the idea of a formal harmonization of the Gospels and the abandonment of their absolute truth. After an Introduction on the General Effects of the course of Modern Philosophy on the popular views of Christianity, and Holy Scripture specially, as regards its Inspiration, Completeness, and Interpretation, he proceeds to determine in what way the principles therein indicated may be applied to the study of the Gospels, to determine how far their origin and contents fall in with the general order of Providence, and suggest the presence of that deep and hidden wisdom in which he believes the characteristic of Inspiration to lie. The treatise is divided into seven Chapters:—I. The Preparation for the Gospel. II. The Jewish Doctrine of the Messiah. III. The

Westcott (Dr. B. F.)—continued.

Origin of the Gospels. IV. The Characteristics of the Gospels. V. The Gospel of St. John. VI. and VII. The Differences in detail and of arrangement in the Synoptic Evangelists. VIII. The Difficulties of the Gospels. The Appendices contain much valuable subsidiary matter.

A GENERAL SURVEY OF THE HISTORY OF THE CANON OF THE NEW TESTAMENT DURING THE FIRST FOUR CENTURIES. Third Edition, revised. Crown 8vo. 10s. 6d.

The object of this treatise is to deal with the New Testament as a whole, and that on purely historical grounds. The separate books of which it is composed are considered not individually, but as claiming to be parts of the apostolic heritage of Christians. The Author has thus endeavoured to connect the history of the New Testament Canon with the growth and consolidation of the Catholic Church, and to point out the relation existing between the amount of evidence for the authenticity of its component parts and the whole mass of Christian literature. "The treatise," says the British Quarterly, "is a scholarly performance, learned, dispassionate, discriminating, worthy of his subject and of the present state of Christian literature in relation to it."

THE BIBLE IN THE CHURCH. A Popular Account of the Collection and Reception of the Holy Scriptures in the Christian Churches. Third Edition. 18mo. 4s. 6d.

The present work is an attempt to answer a request frequently made to the author, to place in a simple form, for the use of general readers, the substance of his large work on the Canon of the New Testament. The present volume has been written under the impression that a History of the whole Bible, and not of the New Testament only, would be required, if those unfamiliar with the subject were to be enabled to learn in what manner and with what consent the collection of Holy Scriptures was first made and then enlarged and finally closed by the Church. Though the work is intended to be simple and popular in its method, the

Westcott (Dr. B. F.)—continued.

author, for this very reason, has aimed at the strictest accuracy. The author has endeavoured to make the work complete in itself: every technical term is explained when it first occurs; and the addition of slight historical characteristics of men or ages will enable the reader to appreciate fairly the relative importance of the evidence which they contribute. The History of the Bible is brought down to the 16th century, and the Appendix contains two articles,—I. "On the History of the Canon of the Old Testament before the Christian Era." II. "On the Contents of the most ancient MSS. of the Christian Bible." Appended is a copious Index. "We would recommend," the Literary Churchman says, "every one who loves and studies the Bible to read and ponder this exquisite little book. . . . Mr. Westcott's account of the 'Canon' is true history in the very highest sense."

A GENERAL VIEW OF THE HISTORY OF THE ENGLISH BIBLE. Crown 8vo. 10s. 6d.

Previous writers in this department have in the main confined themselves to outward facts, without tracing the facts back to their ultimate sources, or noticing the variety of elements which go to form the final result. In the present work Mr. Westcott endeavours to solve this problem as far as possible. In the Introduction the author notices briefly the earliest vernacular versions of the Bible, especially those in Anglo-Saxon. Chapter I. is occupied with an account of the Manuscript English Bible from the 14th century downwards; and in Chapter II. is narrated, with many interesting persons and other details, the External History of the Printed Bible. In Chapter III. is set forth the Internal History of the English Bible, shewing to what extent the various English Translations were independent, and to what extent the translators were indebted to earlier English and foreign versions. In the Appendices, among other interesting and valuable matter, will be found "Specimens of the Earlier and Later Wycliffite Versions;" "Chronological List of Bibles;" "An Examination of Mr. Froude's History of the English Bible." The Pall Mall Gazette calls the work "A brief, scholarly, and, to a great extent, an original contribution to theological literature."

Westcott (Dr. B. F.)—continued.

- 1 THE CHRISTIAN LIFE, MANIFOLD AND ONE.
Six Sermons preached in Peterborough Cathedral. Crown 8vo.
2s. 6d.

The Six Sermons contained in this volume are the first preached by the author as a Canon of Peterborough Cathedral. The subjects are:—I. "Life consecrated by the Ascension." II. "Many Gifts, One Spirit." III. "The Gospel of the Resurrection." IV. "Sufficiency of God." V. "Action the Test of Faith." VI. "Progress from the Confession of God." The Nonconformist calls them "Beautiful discourses, singularly devout and tender."

- THE GOSPEL OF THE RESURRECTION. Thoughts
on its Relation to Reason and History. New Edition. Fcap.
8vo. 4s. 6d.

The present Essay is an endeavour to consider some of the elements; truths of Christianity as a miraculous Revelation from the side of History and Reason. The author endeavours to shew that the Resurrection, with all that it includes, is the key to the history of man, and the complement of reason; that a devout belief in the Life of Christ is quite compatible with a broad view of the course of human progress and a frank trust in the laws of our own minds. After a "Statement of the Question," and an Introduction on "Ideas of God, Nature, Miracles," Chapter I. treats of "The Resurrection and History;" Chapter II. "The Resurrection and Man;" Chapter III. "The Resurrection and the Church."—"We owe," the Patriot says, "Mr. Westcott a very great debt of gratitude for his very able little treatise, so faithful to the great truths which are so precious to us, so catholic and spiritual in its conceptions of these truths, and, moreover, so philosophical in analysis, organism, and presentation."

- Wilkins.**—THE LIGHT OF THE WORLD. An Essay,
by A. S. WILKINS, M.A., Professor of Latin in Owens College,
Manchester. Second Edition. Crown 8vo. 3s. 6d.

The present Essay obtained the Hulsean Prize in the University of Cambridge for the year 1869. The subject proposed by the Trustees was, "The Distinctive Features of Christian as compared with Pagan Ethics." This the author treats in six chapters:—I. "The Object and Scope of the Discussion." II. "Pagan Ethics—their Historical Development." III. "Pagan Ethics—their Greatest Perfection." IV. "Christian Ethics—their Method." V. "Christian Ethics—their Perfection." VI. "Christian Ethics—their Power." The author has tried in this Essay to give his reasons for believing that the Christian ethics so far transcend the ethics of any or all of the Pagan systems in method, in purity and in power, as to compel us to assume for them an origin, differing in kind from the origin of any purely human system. "It would be difficult to praise too highly the spirit, the burden, the conclusions, or the scholarly finish of this beautiful Essay."—British Quarterly Review.

Wilson.—RELIGIO CHEMICI. With a Vignette beautifully engraved after a Design by Sir NOEL PATON. By GEORGE WILSON, M.D. Crown 8vo. 8s. 6d.

"George Wilson," says the Preface to this volume, "had it in his heart for many years to write a book corresponding to the *Religio Chemicæ* of Sir Thomas Browne, with the title *Religio Chemicæ*. Several of the Essays in this volume were intended to form chapters of it, but the health and leisure necessary to carry out his plans were never attainable, and thus fragments only of the designed work exist. These fragments, however, being in most cases like finished gems waiting to be set, some of them are now given in a collected form to his friends and the public." The Contents of the volume are:—"Chemistry and Natural Theology." "The Chemistry of the Stars; an Argument touching the Stars and their Inhabitants." "Chemical Final Causes; as illustrated by the presence of Phosphorus, Nitrogen, and Iron in the Higher Sentient Organisms." "Robert Boyle." "Wollaston." "Life and Discoveries of Dalton." "Thoughts on the Resurrection; an Address to Medical Students."—"A more fascinating volume," the Spectator says, "has seldom fallen into our hands."

Wilson.—THE BIBLE STUDENT'S GUIDE TO THE MORE CORRECT UNDERSTANDING of the ENGLISH TRANSLATION OF THE OLD TESTAMENT, BY REFERENCE TO THE ORIGINAL HEBREW. By WILLIAM WILSON, D.D., Canon of Winchester. Second Edition, carefully revised. 4to. 25s.

"The work now presented to the public," says the Preface, "has been the result of almost incredible labour bestowed on it during many years. It was commenced for the purpose of illustrating the precise meaning of Hebrew words; to be a kind of manual of consultation when longer time could not be spared for further investigation. The author believes that the present work is the nearest approach to a complete Concordance of every word in the original that has yet been made: and as a Concordance, it may be found of great use to the Bible student, while at the same time it serves the important object of furnishing the means of comparing synonymous words, and of eliciting their precise and distinctive meaning. The knowledge of the Hebrew language is not absolutely necessary to the profitable use of the work; and it is believed that many devout and accurate students of the Bible, entirely unacquainted with it, will derive great advantage from frequent reference to these pages." Introductory to the body of the work, the author gives a sketch of the Construction of Hebrew. The plan of the work is simple: every word occurring in the English Version is arranged alphabetically, and under it is given the Hebrew word or words, with a full explanation of their meaning, of which it is meant to be a translation, and a complete list of the passages where it occurs. Following the general work is a complete Hebrew and English Index, which is, in effect, a Hebrew-English Dictionary. Appended are copious examples of the Figure Paronomasia, which occurs so frequently in the Bible.

Worship (The) of God and Fellowship among Men. Sermons on Public Worship. By Professor MAURICE, and others. Fcap. 8vo. 3s. 6d.

This volume consists of Six Sermons preached by various clergymen, and although not addressed specially to any class, were suggested by

recent efforts to bring the members of the Working Class to our Churches. As the title-page indicates, the subjects are all connected with public worship. The preachers were—Professor Maurice, I. "Preaching, a Call to Worship." II. "The Bible, a Revelation of the Beginning and End of Worship." Rev. T. J. Rowsell, "Common Prayer, the Method of Worship." Rev. J. L. Davies, I. "Baptism, an Admission to the Privilege of Worship." II. "The Sabbath Day, the Refreshment of Worship." Rev. D. J. Vaughan, "The Lord's Supper, the most Sacred Bond of Worship." "They are very suggestive to those who may have to prepare sermons, and well calculated to be lent amongst the more thoughtful parishioners."—Literary Churchman.

Yonge (Charlotte M.)—SCRIPTURE READINGS for SCHOOLS AND FAMILIES. By CHARLOTTE M. YONGE, Author of "The Heir of Redclyffe." Globe 8vo. 1s. 6d. With Comments. 3s. 6d.

Actual need has led the author to endeavour to prepare a reading book convenient for study with children, containing the very words of the Bible, with only a few expedient omissions, and arranged in Lessons of such length as by experience she has found to suit with children's ordinary power of accurate attentive interest. The verse form has been retained because of its convenience for children reading in class, and as more resembling their Bibles; but the poetical portions have been given in their lines. When Psalms or portions from the Prophets illustrate or fall in with the narrative, they are given in their chronological sequence. The Scripture portion, with a very few notes explanatory of mere words, is bound up apart to be used by children, while the same is also supplied with a brief comment, the purpose of which is either to assist the teacher in explaining the lesson, or to be used by more advanced young people to whom it may not be possible to give access to the authorities whence it has been taken.

In crown 8vo. cloth extra, Illustrated, price 4s. 6d. each Volume; also kept in morocco and calf bindings at moderate prices, and in Ornamental Boxes containing Four Vols., 21s. each.

MACMILLAN'S SUNDAY LIBRARY.

A SERIES OF ORIGINAL WORKS BY EMINENT AUTHORS.

The projectors of the SUNDAY LIBRARY feel that there is a want of books of a kind that will be welcome in many Households for reading on Sundays, and will be in accordance with earnest convictions as to the nature of the "Sabbath Day."

Sunday should contain the theory, the collective view, of our work-day lives; and these work-days should be the Sunday in action. Our Sunday Books, therefore, ought to do more than afford abstract subjects of meditation; they should exercise a living power, by bringing us into direct contact with all that is true and noble in human nature and human life, and by shewing us the life of Christ as the central truth of humanity.

For Sunday reading, therefore, we need not only history, but history in its relation to Christianity; not only biography, but the lives of men who have consciously promoted the Christian religion—Christian heroes in art, in science, in divinity, and in social action. The history of Christianity, permanent and progressive, is also the history of civilization, and from the growth of the latter we may be strengthened in the faith that the former will ultimately prevail throughout the whole world.

The Publishers have secured the co-operation of very eminent writers, a list of whom, with the works they undertake, is herewith given.

THE FOLLOWING VOLUMES ARE NOW READY:—

The Pupils of St. John the Divine.—By CHARLOTTE M. YONGE, Author of "The Heir of Redclyffe."

St. John's personal influence and share in organising the Church were greater than those of any of the other Apostles, except perhaps St. Paul. The author first gives a full sketch of the life and work of the Apostle himself, drawing the material from all the most authoritative sources, sacred and profane; then follow the lives of his immediate disciples, Ignatius, Quadratus, Polycarp, and others; which are suc-

ceeded by the lives of many of their pupils. The author then proceeds to sketch from their foundation the history of the many churches planted or superintended by St. John and his pupils, both in the East and West. In the last chapter is given an account of the present aspect of the Churches of St. John,—the Seven Churches of Asia mentioned in Revelations; also those of Athens, of Nîmes, of Lyons, and others in the West. Throughout the volume, much of early Church History is necessarily introduced, and details are given of the many persecutions to which Christianity was subjected during its struggling infancy. "Young and old will be equally refreshed and taught by these pages, in which nothing is dull, and nothing is far-fetched."—Churchman.

The Hermits.—By CANON KINGSLEY.

*In the Introduction to this volume, Mr. Kingsley shews that early hermit-life was a natural outcome of the corrupt condition of Roman society. Christianity, he shews, in its first crude form, working upon the minds of earnest men aspiring after the better life, impelled many of them to "commit a new and grand form of suicide," by taking refuge in desert places, and thus cutting themselves off from a world "which was no place for honest men,"— "where but to think was to be full of sorrow and leaden-eyed despair." The hermits "were a school of philosophers who altered the whole current of human thought; their influence is being felt around us in many a puzzle—educational, social, and political;" these lives afford a "key to many a lock, which just now refuses to be tampered with or burst open." The volume contains the lives of some of the most remarkable early Egyptian, Syrian, Persian, and Western hermits. The lives are mostly translations from the original biographies; "the reader will thus be able to see the men as wholes, to judge of their merits and defects. The very style of their biographers will teach him, if he be wise, somewhat of the temper and habits of the age in which they lived."—"It is from first to last a production full of interest, written with a liberal appreciation of what is memorable for good in the lives of the Hermits, and with a wise forbearance towards legends which may be due to the ignorance, and, no doubt, also to the strong faith of the early chroniclers."—*London Review.

Seekers after God.—By the Rev. F. W. FARRAR, M.A.,
F.R.S., Head Master of Marlborough College.

In this volume the author seeks to record the lives, and gives copious samples of the almost Christ-like utterances of three of the most clear-sighted ancient moralists, and, with perhaps the exception of Socrates, "the best and holiest characters presented to us in the records of antiquity." They are Seneca, Epictetus, and Marcus Aurelius, most appropriately called "Seekers after God," seeing that "amid infinite difficulties and surrounded by a corrupt society, they devoted themselves to the earnest search after those truths which might best make their lives 'beautiful before God.'" Besides being stimulated by the lofty example of these men, and taught wisdom by their almost Divine sayings, the reader will find in this volume much information concerning the moral and political condition of the Roman world, and learn in what kind of atmosphere the influences of Christianity were forced to work. Many details are also given which afford an insight into Roman life and manners, the kind of education bestowed on Roman youth, and the characteristics of the chief systems of ancient philosophy. The volume contains portraits of Aurelius, Seneca, and Antoninus Pius. "We can heartily recommend it as healthy in tone, instructive, interesting, mentally and spiritually stimulating and nutritious. Mr. Farrar writes as a scholar, a thinker, an earnest Christian, a wise teacher, and a genuine artist."—Nonconformist.

England's Antiphon.—By GEORGE MACDONALD.

"Antiphon means the responsive song of the parted choir," and is used in the title to indicate that this volume deals chiefly with the lyric or song-form of English religious poetry, other kinds, however, being not infrequently introduced. The author has sought to trace the course of our religious poetry from the 13th to the 19th centuries, from before Chaucer to Tennyson. He endeavours to accomplish his object by selecting the men who have produced the finest religious poetry, setting forth the circumstances in which they were placed, characterising the men themselves, critically estimating their productions, and giving ample specimens of their best religious lyrics, and quotations from larger poems, illustrating the religious feeling

of the poets or their times. Thus the volume, besides providing a concert of the sweetest and purest music, will be found to exhibit the beliefs held and aspirations cherished by many of the noblest, purest, and most richly endowed minds during the last 600 years. "This," as Mr. Macdonald says, "could hardly be done without reference to some of the principal phases of religious history of the nation."—"Dr. Macdonald has very successfully endeavoured to bring together in his little book a whole series of the sweet singers of England, and makes them raise, one after the other, their voices in praise of God."—Guardian.

Great Christians of France: ST. LOUIS and CALVIN.

By M. GUIZOT.

The author in his Preface says:—"From the brightest epochs of Catholicism and Protestantism, I have endeavoured to select some of their most earnest and noble representatives,—men whom no intelligent and well-informed man of the present day can refuse to recognise as Christians." From among French Catholics, M. Guizot has, in this volume, selected Louis, King of France in the 13th century, and among Protestants, Calvin the Reformer in the 16th century, "as two earnest and illustrious representatives of the Christian faith and life, as well as of the loftiest thought and purest morality of their country and generation." In setting forth with considerable fulness the lives of these prominent and representative Christian men, M. Guizot necessarily introduces much of the political and religious history of the periods during which they lived. "A very interesting book," says the Guardian.

Christian Singers of Germany. — By CATHERINE

WINKWORTH.

"The hymns of Germany are so steadily becoming naturalized in England that English readers may be glad to know something of the men who wrote them, and the times in which they had their origin." In this volume the authoress gives an account of the principal hymn-writers of Germany from the 9th to the 19th century, introducing ample (altogether about 120 translations) specimens from their best productions. In the translations, while the English is perfectly idiomatic and harmonious, the characteristic

differences of the poems have been carefully imitated, and the general style and metre retained. The book is divided into chapters, the writers noticed and the hymns quoted in each chapter, being representative of an epoch in the religious life of Germany. In thus tracing the course of German hymnology, the authoress is necessarily led to notice to some extent the religious history of the country, is "brought into contact with those great movements which have stirred the life of the people."—"Miss Winkworth's volume of this series is, according to our view, the choicest production of her pen."—British Quarterly Review.

Apostles of Mediæval Europe.—By the Rev. G. F. MACLEAR, B.D., Head Master of King's College School, London.

In two Introductory Chapters the author notices some of the chief characteristics of the mediæval period itself; gives a graphic sketch of the devastated state of Europe at the beginning of that period, and an interesting account of the religions of the three great groups of vigorous barbarians—the Celts, the Teutons, and the Slaves—who had, wave after wave, overflowed its surface. He then proceeds to sketch the lives and work of the chief of the courageous men who devoted themselves to the stupendous task of their conversion and civilization, during a period extending from the 5th to the 13th century; such as St. Patrick, St. Columba, St. Columbanus, St. Augustine of Canterbury, St. Boniface, St. Olaf, St. Cyril, Raymond Sull, and others. In narrating the lives of these men, many glimpses are given into the political, social, and religious life of Europe during the Middle Ages, and many interesting and instructive incidents are introduced. "Mr. Maclear will have done a great work if his admirable little volume shall help to break up the dense ignorance which is still prevailing among people at large."—Literary Churchman.

Alfred the Great.—By THOMAS HUGHES, M.P., Author of "Tom Brown's School Days."

"The events of the last few years, particularly of the last few months, have forced on those who think on such subjects at all, the practical need of examining once more the principles upon which society, and

the life of nations, rest. . . . The time is come when we English can no longer stand by as interested spectators only, but in which every one of our institutions will be sifted with rigour, and will have to shew cause for its existence. . . . As a help in this search, this life of the typical English King is here offered." After two Introductory Chapters, one on Kings and Kingship, and another depicting the condition of Wessex industrially, socially, politically, and ecclesiastically, when Alfred became its ruler, the author proceeds to set forth the life and work of this great prince, shewing how he conducted himself as a man, a Christian, a husband, a father, a friend, a student, a financier, a warrior, a king. In the last chapter the author shews the bearing which Christianity has on the kingship and government of the nations and people of the world in which we live. Besides other illustrations in the volume, a Map of England is prefixed, shewing its divisions about 1000 A.D., as well as at the present time. "Mr. Hughes has indeed written a good book, bright and readable we need hardly say, and of a very considerable historical value."—Spectator.

Nations Around.—By Miss A. KEARY.

This volume contains many details concerning the social and political life, the religion, the superstitions, the literature, the architecture, the commerce, the industry, of the Nations around Palestine, an acquaintance with which is necessary in order to a clear and full understanding of the history of the Hebrew people. Among the nations concerning which much valuable information is brought together in this volume, are Chaldea, Egypt, the Kingdoms of Canaan, and Assyria with its great city Babylon, the influence of all which can be traced to a greater or less extent in the history, manners, and customs of the Jews. The authoress has brought to her aid all the most recent investigations into the early history of these nations, referring frequently to the fruitful excavations which have brought to light the ruins of many of their buried cities, and making considerable use of the writings and hieroglyphics found upon the walls of their palaces, as these have been interpreted by the most accomplished Eastern scholars. "Miss Keary has skilfully availed herself of the opportunity to write a pleasing and instructive book."—Guardian. "A valuable and interesting volume."—Illustrated Times.

St. Anselm.—By the Very Rev. R. W. CHURCH, M.A., Dean of St. Paul's.

In this biography of the great and good Archbishop of Canterbury during the end of the 11th and beginning of the 12th century, while the story of his life as a man, a Christian, a clergyman, and a politician, is told impartially and fully, much light is shed on the ecclesiastical and political history of the time during which he lived. Throughout the volume many interesting details are given concerning the internal economy of the monastic establishments of the period. Of the worthiness of St. Anselm to have his life recorded, Mr. Church says, "It would not be easy to find one who so joined the largeness and daring of a powerful and inquiring intellect, with the graces and sweetness and unselfishness of the most loveable of friends, and with the fortitude, clear-sightedness, and dauntless firmness of a hero, forced into a hero's career in spite of himself." The author has drawn his materials from contemporary biographers and chroniclers, while at the same time he has consulted the best recent authors who have treated of the man and his time. "It is a sketch by the hand of a master, with every line marked by taste, learning, and real apprehension of the subject." — Pall Mall Gazette.

Francis of Assisi.—By Mrs. OLIPHANT.

The life of this saint, the founder of the Franciscan order, and one of the most remarkable men of his time, illustrates some of the chief characteristics of the religious life of the Middle Ages. Mrs. Oliphant, in an Introduction, gives a slight sketch of the political and religious condition of Europe in the 13th century, in order to shew that the kind of life adopted by St. Francis was a natural result of the influences by which he was surrounded. In the subsequent biography much information is given concerning the missionary labours of the saint and his companions, as well as concerning the religious and monastic life of the time. Many graphic details are introduced from the saint's contemporary biographers, which shew forth the prevalent beliefs of the period; and abundant samples are given of St. Francis's own sayings, as well as a few specimens of his simple tender hymns. The main authorities for

the biography are two lives by contemporaries, and one by the distinguished and eloquent Bonaventura, who had the fullest access to all documents on the subjects. "We are grateful to Mrs. Oliphant for a book of much interest and pathetic beauty, a book which none can read without being the better for it."—John Bull.

Pioneers and Founders; or, Recent Workers in the Mission Field. By CHARLOTTE M. YONGE, Author of "The Heir of Redclyffe." With Frontispiece, and Vignette Portrait of BISHOP HEBER.

The author has endeavoured in these narratives to bring together such of the more distinguished Missionaries of the English and American Nations as might best illustrate the character and growth of Mission-work in the last two centuries. The object has been to throw together such biographies as are most complete, most illustrative, and have been found most inciting to stir up others—representative lives, as far as possible—from the time when the destitution of the Red Indians first stirred the heart of John Eliot, till the misery of the hunted negro brought Charles Mackenzie to the banks of the fever-haunted Zambesi. The missionaries whose biographies are here given, are—John Eliot, the Apostle of the Red Indians; David Brainerd, the Enthusiast; Christian F. Schwartz, the Councillor of Tanjore; Henry Martyn, the Scholar-Missionary; William Carey and Joshua Marshman, the Serampore Missionaries; the Judson Family; the Bishops of Calcutta,—Thomas Middleton, Reginald Heber, Daniel Wilson; Samuel Marsden, the Australian Chaplain and Friend of the Maori; John Williams, the Martyr of Arramango; Allen Gardener, the Sailor Martyr; Charles Frederick Mackenzie, the Martyr of Zambesi. "Likely to be one of the most popular of the 'Sunday Library' volumes."—Literary Churchman.

THE "BOOK OF PRAISE" HYMNAL,

COMPILED AND ARRANGED BY

SIR ROUNDELL PALMER,

In the following four forms:—

A. Beautifully printed in Royal 32mo., limp cloth, price 6d.

B. „ „ Small 18mo., larger type, cloth limp, 1s.

C. Same edition on fine paper, cloth, 1s. 6d.

Also an edition with Music, selected, harmonized, and composed by JOHN HULLAH, in square 18mo., cloth, 8s. 6d.

The large acceptance which has been given to "The Book of Praise" by all classes of Christian people encourages the Publishers in entertaining the hope that this Hymnal, which is mainly selected from it, may be extensively used in Congregations, and in some degree at least meet the desires of those who seek uniformity in common worship as a means towards that unity which pious souls yearn after, and which our Lord prayed for in behalf of his Church. "The office of a hymn is not to teach controversial Theology, but to give the voice of song to practical religion. No doubt, to do this, it must embody sound doctrine; but it ought to do so, not after the manner of the schools, but with the breadth, freedom, and simplicity of the Fountain-head." On this principle has Sir R. Palmer proceeded in the preparation of this book.

The arrangement adopted is the following:—

PART I. consists of Hymns arranged according to the subjects of the Creed—"God the Creator," "Christ Incarnate," "Christ Crucified," "Christ Risen," "Christ Ascended," "Christ's Kingdom and Judgment," etc.

PART II. comprises Hymns arranged according to the subjects of the Lord's Prayer.

PART III. Hymns for natural and sacred seasons.

There are 320 Hymns in all.

CAMBRIDGE:—PRINTED BY J. PALMER.





